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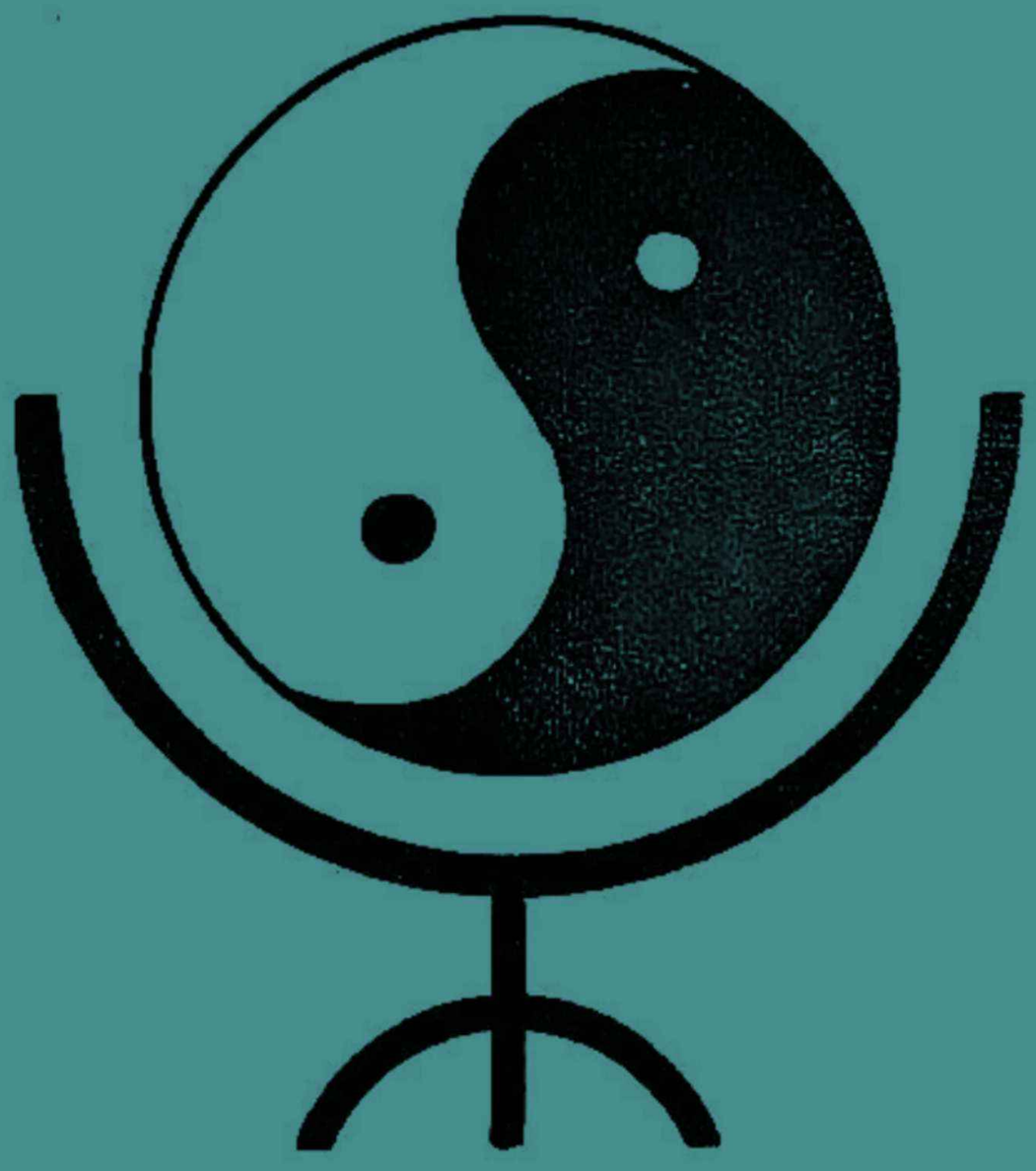

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FORUM

From now on, this space will be reserved for comments, criticism, and short items of interest to geocosmic research. When sending news items or data, kindly state sources as fully as possible. Send letters to: Patricia White, Managing Editor, 11 St. Marks Place, New York, N.Y. 10003. Letters should be received by January 15 if they are to appear in the Spring, 1976, issue.

NEW PUBLICATION PERIOD

No, you haven't missed an issue. With this number we are changing to a Fall-Spring publication schedule rather than the Summer-Winter one we started with. Our decision to publish at the equinoxes instead of the solstices stems in part from delays in getting this issue together, and in part from wanting to do away with the ambiguity of which year is meant when we say "Winter."

MORE PLANETS?

Readers of Dr. Edgar Wagner's article "The 'Hypothetical' Trans-Plutonian Planets" in the previous issue will be interested in fresh evidence that has come to light regarding two more planets beyond Pluto. According to a clipping from the *Soviet Press* sent in by Victor Meally of Dublin and Rory Marcato of New York City, scientists at the Leningrad Institute of Theoretical Astronomy have been making a computer analysis of the orbits of two families of comets observed by astronomers when they approached the earth in the 19th century.

From studying the trajectory of a comet known by its reference number as 1862–3, Professor Gleb Chebotaryov, director of the Insitute, postulates a planet of about the same volume and mass as the Earth, but about 54 times further from the Sun.

Another planet, twice the size of the Earth and more than 100 times further than the Earth from the Sun, has also been proposed following studies of eleven other comets.

Further information about at least the nearer planet may have to wait until 1982, when Chebotaryov believes comet 1862–3 will again approach the Earth.

In the meantime, astrologers are probably wondering whether either of these planets could possibly correspond to the planets hypothesized by Alfred Witte, Friedrich Sieggrün, Charles Jayne, and others. Unfortunately, information about their period of revolution about the Sun and their present longitude is unavailable. However, the distance of 54 astronomical units proposed by Chebotaryov for the nearer planet is in the neighborhood of the 50.6 A.U.'s given by Witte for Hades and the 59.2 he gives for Zeus (see second supplement to *Transneptun Ephemeride,* newly revised by Ruth Brummund

[Hamburg: Ludwig Rudolph, 1972], and Udo Rudolph, *The Hamburg School of Astrology: An Explanation of Its Methods* [England: The Astrological Association, 1973]).

But it must be kept in mind that Witte's estimates of his planets' distances from the Sun appear to be highly conjectural. Possibly he may have had an indication of at least Cupido's and Hades' distances from the Sun from the calculations he says Leverrier made for two hypothetical planets affecting the orbit of Uranus (see Dr. Wagner's article). But in the main, Witte says his planets were discovered through astrological observations. From noting that astrological forces seemed to be acting at certain points on the ecliptic where there was no known planet, he was able to hypothesize longitudes for unknown planets, and by observing over a period of time he arrived at the rate of movement of these unknowns in their orbits. In order to estimate the distance of his planets from the Sun with any accuracy, however, he would have had to make a much more precise estimate of their revolutionary period around the Sun, taking declination into account as well as longitude or right ascension.

* * *

As regards mathematical theories of new planets, many readers may recall Joseph Brady's 1971–72 analysis of the orbit of Halley's comet. Brady and his colleagues in California came up with the idea of a planet with the mass of Jupiter situated at about 60 astronomical units from the Sun, with an orbiting period of about 460 years. What was disturbing to both astronomers and astrologers alike was that Brady's hypothetical planet orbited the Sun in the opposite direction from the rounds of all the known planets, and its path was inclined to the ecliptic by 120°, making its present location in the region of Cassiopeia. Astrologers, worried about how to deal with a planet so far from the ecliptic (imagine, for instance, the problem of putting it in its proper house) may be somewhat relieved to know that since 1972 the astronomical community has pretty well disproven the possibility of such a planet's existence.

* * *

One other note about the search for new planets. According to a Reuters story in the *Washington Post* (May 7, 1975), astronomers at the Nanking Observatory in China claim last January to have sighted two minor planets between Mars and Pluto. Eschewing the Western tradition of naming small objects in the sky after their discoverer or a mythological figure, the Chinese astronomers have instead named their two finds after the location of their observatory—Purple Mountain One and Two.

—Patricia White

BOOK REVIEWS

The Discrimination of Birth-Types in Relation to Disease, by John M. Addey, M.A. (Green Bay, Wisconsin: Cambridge Circle Press, 1974).

This new book by John Addey is that *rara avis,* a book on basic research into astrological principles. The title, *The Discrimination of Birth-Types in Relation to Disease,* describes the subject matter quite well. But what astrologers may not be quite prepared for is that the "types" in question have little to do with any of the conventional types with which we are familiar in astrology, be they elemental types, quadruplicity, or whatever. Rather, here they are types distinguished by characteristic harmonic patterns.

Addey begins by taking note of work done linking lung cancer to the year and time of year in which persons were born—work done not by astrologers, but by recognized cancer researchers. He then proceeds to polio research, a field with which he is more familiar and in which he had considerably more birth data at his disposal, to see if similar patterns in birth times exist.

Those who are familiar with Addey's previous work (see, for instance, his earlier book, *Astrology Reborn),* will recognize the techniques of harmonic analysis that he employs to detect these patterns. Using only the positions of the Sun at noon, he demonstrates that the birth distribution of polio victims is not random but follows definite harmonic patterns throughout the year. The incidence of polio is related to the 24th, 48th, and 120th harmonics (15°, 7½°, and 3° intervals in the 360°-ecliptic). Thus, the birth Sun positions of polio victims are not evenly distributed around the ecliptic but show regularly recurring peaks and troughs which can be reproduced by combining these three harmonics in certain phase angles.

As usual with John Addey, this is exciting work. But astrologers may be puzzled by it. Although Addey established a strong correlation between a cosmic cycle and the births of polio victims, his study does not demonstrate anything about astrology as we know it. Having attended several of Mr. Addey's lectures when he was in this country a couple of years ago, I found that many astrologers were baffled by his work and wondered exactly what use it served. This to my mind points up a tremendous misunderstanding that far too many astrologers possess about the nature of basic research.

Most astrological research is not basic research. It consists of astrologers, using small samples of charts, trying to determine whether or not known astrological techniques yield reliable results. Such work is done on the assumption that the methods of conventional astrology as we practice it now are essentially valid. While these studies are essential to give practitioners experience with the techniques they use every day, they cannot be called *basic* research, for several reasons.

How do we recognize basic, or fundamental, research? First of all, by the type of questions it asks. Basic research asks *simple* questions. Although the grammar may be involved and the vocabulary technical, a question such as that asked by Addey's study—"Is there any deviation at all from random distribution of the Sun longitudes at birth of a given sample of the population, all of whom have the same characteristic, say, polio?"—is an essentially simple one. It may not be simple to answer or even simple to read, but it is simple in the sense that it can be clearly answered by a given set of data. It is unambiguous; one can easily tell exactly what its implications are. And it does not assume that the answers to several other questions have already been answered.

The type of question asked by much astrological research, on the other hand, is not simple. Take one of the most common of such questions asked today: "What zodiac works better, the sidereal or the tropical?" It cannot be clearly answered by a given set of data, because "better" is an ambiguous word. Better for what, and in what way? To "simplify" this question we would have to name a particular factor or set of data which we wished to measure against the two zodiacs. And yet the question is still flawed from the standpoint of basic research, because it assumes we have already answered, rigorously and without ambiguity, the question of whether twelve-sign zodiacs exist.

Moreover, such a question limits the possible answers to two—tropical or sidereal. Some other answer might in fact be closer to the truth. Pure research does not try to restrict the outcome to a couple of possibilities, when something completely different—something that may have far-reaching consequences—may be the case. Basic research constructs its questions so that nature can give whatever answer the data implies. It does not try to prove whether or not our present techniques of astrology are valid; rather, it is interested in establishing the existence (or even the non-existence) of geocosmic interactions of any sort.

This research may or may not prove useful to astrologers. Much of it may eventually be useful, but that will only be when enough work has been done to make it possible for us to put it together and apply it to practical situations. We should not demand that all our astrological research be useful today, for in doing so we would be limiting the expansion of our practical techniques tomorrow.

One last characteristic of pure research is that it tends to be mathematical. This is so for only one reason. The measurement of quantities is the most reliable method for distinguishing between fact and fallacy that the West has invented. This is not to say that it is the only method, but it is the one that seems to work most consistently. Such work is best carried on by mathematically and statistically trained researchers. Only a few astrological practitioners fall into this category. This is not to say anything against practitioners, because whatever the fate of our present-day techniques, they do work reasonably well for what we do now. What this really is, is a call for a separation of labor in astrology between the practical astrologer and the

researcher. This is analogous to the separation between clinicians and researchers in psychology and medicine. The researcher need not be an astrologer, except for being familiar with the rudiments of the field.

John Addey, Michel Gauquelin, John Nelson, and others are doing basic research now. *The Discrimination of Birth-Types* is an excellent illustration of the style of work that this sort of research involves. I strongly urge that astrologers examine it, so that they can see now where tomorrow's astrology may be going.

—Robert Hand

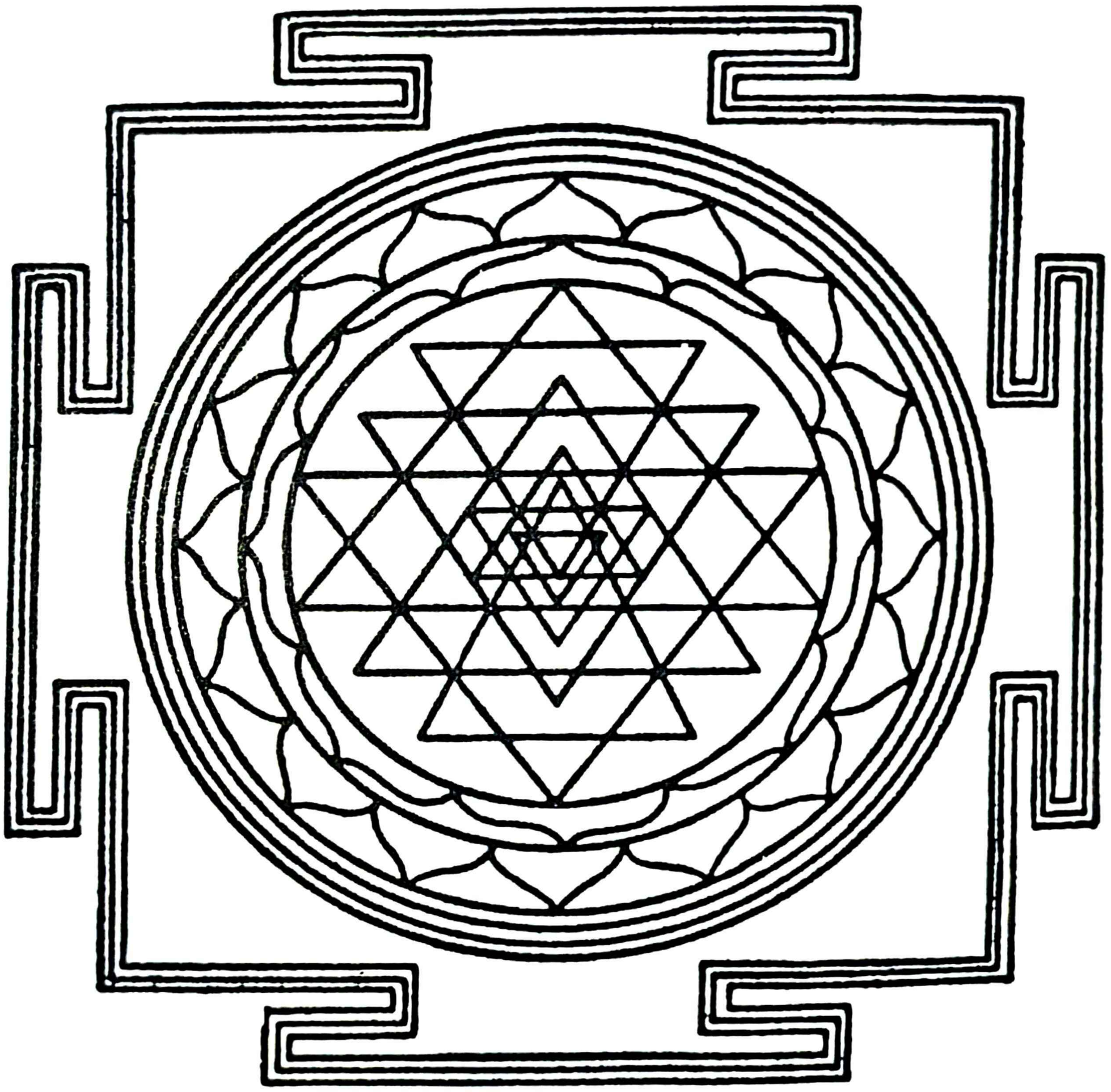
The Language of Uranian Astrology, by Roger A. Jacobson (Franksville, Wisconsin: Uranian Publications, Inc., 1975). 253 pp.

A half-century after its development, the complex "Uranian" astrology of Alfred Witte and his Hamburg School remains largely *terra incognita* to most astrologers, despite the richness of its interpretative values and the often breathtaking precision of its timing. Only the greatly simplified portion of Witte's work known as Cosmobiology is at all widely known. Witte's discoveries began during World War I and evolved during the 20's and 30's into an elaborate complex that reached beyond Pluto to eight hypothetical planets. It included new house systems, new ways of seeing planetary relationships, and even new dials and chart forms.

But Witte left no text. Several of his students published class notes, fragments that have been often mangled in translation (i.e., "the poor creative function" for "the procreative function"). The astrologers who have learned Uranian astrology invariably, it seems, have learned from a teacher, usually one of Witte's own students or one of *their* students.

This oral apostolic succession will probably continue for a while yet, even with the publication of *The Language of Uranian Astrology,* but at least teachers will have a coherent textbook to work with, not apologize for. Jacobson's book is long on math, brief on interpretation, terse on method. But the keyword sections have been extended by Jacobson, Doris Hebel, and others from their own thought and experience, giving a refreshing "Chicago School" view of Hamburg. The book is designed to be used with the Witte-Lefeldt *Rules for Planetary Pictures* and the Brummund *Transneptun Ephemeride 1890–1990*. The printing is excellent, and the binding durable cloth, a rarity as astrology books go today.

—Dan Livingston



SPECIAL SECTION:

ASTROLOGY AND

THE WORK OF C. G. JUNG

Editorial

Coincidental with the centennial, this summer, of Jung's birth, several interesting articles demonstrating the impact of his work upon astrology have crossed the editor's desks. In prefacing these, it seems the proper place to clarify this editor's opinion about the importance Jung has for our art.

Although there is considerable debate about this, the net result of my inquiries into the matter suggests that Jung was not exactly a devoted believer in astrology. Nevertheless, he respected it, and believed that it contained in its doctrines profound truths that are valid quite independently of the truth of any particular method of casting and reading horoscopes. He also recognized that certain of its technical aspects did seem to work. One acquaintance of mine who appeared to be in a position to know stated that Jung did not especially like the idea that astrology worked but was compelled to admit that it did, at least to some extent. Despite the fact that Jung was far ahead of most of the Western scientific community in his understanding of the importance of myth and symbolism, he was still a Western, rationalist scientist, and to anyone who holds the assumptions of that tradition as valid, astrology is a kind of insult. How can anything with so implausible a mechanism and such a peculiar kind of non-rigorous thinking possibly "work"?

But Jung was willing to do experiments with astrology in order to test some of his ideas about the symbolic process and its relationship to the mind. His famous experiment concerning the synastry of married couples is the major case in point. Most astrologers are, however, unaware that this experiment did not establish the truth of the astrological theories that were being tested. The most frequent contacts in the charts were the ones that astrology forecast, but they were not present with a frequency that has statistical

significance. The important point here is that Jung had the intellectual honesty and openness to recognize that something valid was contained in a discipline that he found intellectually unacceptable.

But there is an even greater importance that Jung has for astrology, one which most astrologers have failed to realize. That is, that even though Jung felt that astrology, at least as practiced, was lacking in intellectual rigor, he came as close as has any major thinker in recent times to using the *kind of thinking* that astrology and the occult in general employ; and he did it in a way that has much to teach those of us who are involved in this kind of thinking on a day-to-day level.

I believe that Jung has almost nothing to teach us *about* astrology. What he does offer us is the example of a brillant mind *using symbolic thinking in a coherent and systematic manner*. Heretofore many astrologers have spent their time memorizing keywords and rules that enable them to describe and predict with no real comprehension of what lies behind these admittedly useful devices. And yet, I believe, each of the planets, signs, and houses represent a cluster of symbols that stand for a complete psychic and universal principle. Astrologers would do far better to spend their time trying to gain a "gut" comprehension of these symbols, an inward unified core of meaning from which the particulars of a delineation would follow.

Jung had a great feeling for symbolic appropriateness. He could see what went with what. And anyone who reads his works can see his method of symbolic thinking in action. We do not have to adopt his precise mode of classification or take over his whole schema of symbols, but if we can just learn to be as systematic and rigorous as Jung was, we will have come a long way.

A particularly great contribution to astrology that can be gotten from Jung is his understanding of myth. This is after all the ultimate source of astrological symbolism also. But Jung's understanding of myth is not like the typical astrological practice of deriving the symbolism of a planet from the mythology of the god or goddess whose name it bears. Many people who make much of the planet Neptune being named for the Roman god of the sea overlook the fact that our experience of the planet's energies has a much more striking resemblance to the Hindu goddess Maya, who represents the illusion in which we live. And Maya is female. (In this connection, see the article by Richard Roberts in this issue.) Similarly, Pluto has a striking resemblance to the god Shiva.

What we should do is study general categories of myth (for example, the "hero-myth") in order to gain an understanding of the basic symbolism involved, and *then* relate this to the planets. Thus the hero-myth would relate to the Sun, the Great Mother myth to the Moon, the father myth to Saturn, and so forth. *(The Hero with a Thousand Faces* by Joseph Campbell is an extended discussion of the solar monomyth, which is clearly an allegory of the diurnal motion of the Sun. See also his multi-volume work *The Masks of God.)* If we astrologers were more aware of the overall patterns in myth, our thinking would begin to exhibit the same kind of coherence and internal consistency

that Jung's did. We would be able to think mythologically. Jung could, and he shows us how to do it in his writing.

All this is not to deny the usefulness of making correspondences between Jung's ideas and astrological symbolism. We should always feel free to investigate links between different symbol systems. The parallels that emerge are usually instructive. But this is quite different from trying to make a *one-to-one* correspondence between Jungian Archetypes and the planets or houses. For example, Roberts points out in this issue that Neptune has much in common with the Jungian anima, but that does not mean that we should say that Neptune in the horoscope *is* the anima. It is also instructive to correlate the four functions of consciousness to one of the various fourfold divisions in astrology as Dane Rudhyar and many others (including Luci Titunik and Margaret Morrell in this issue) have done. But there are differences that cannot be bridged, to say nothing of the ambiguities in Jung's own formulation of the types. And, of course, there is the whole introvert-extravert problem and the attempt to distinguish between the two in a horoscope. My own experience has shown that the matter is a good deal more complicated than most of the efforts at correlation would seem to suggest.

What Jung leaves us is the way to handle symbolic reasoning. I believe that we should take from his work the process of symbolic reasoning and not necessarily the precise results at which he arrived. Then we should apply it to our own discipline and create a coherent, clear typology based on the psychological insights that only astrology can give us. Our symbolic language is richer than that of Jung or any psychologist. We should use its richness, combined with the rigorous thinking of Jung and others, to create a psychological system that is based on astrological knowledge. With this it may be possible to create a method of psychotherapy more powerful than any that currently exists, more powerful because we *start out* knowing who the person is and go immediately into the problem of helping that person to handle his or her own individuality.

—Robert Hand.

Archetypal Astrology

Richard Roberts, M.A.

I.

A correspondence between inner psyche and outer reality? When examining his universe, "man encounters himself," said the physicist Heisenberg, whose Uncertainty Principle took note of the fact that it is not possible to determine objective qualities about nature, as the very process of *observing* disturbs the experiment. On a larger scale, mind is an energy field that influences so-called outer events. Where mind terminates and "out-there" begins cannot be determined. In effect mind is everywhere. Hence, I postulate a model of the universe which is wholly and holistically a psychic phenomenon.

Of course, brain is something else again. Good and evil, right and left, particle and wave, conscious and unconscious, and all the pairs of opposites that beset man can be attributed to brain. Some interesting revelations are coming out of the studies of functions associated with right and left hemispheres of the brain. Man needs really to evolve a third area of the cerebral cortex which will "marry" right and left to resolve the dichotomies *presented* to consciousness by brain.

This last year has seen the evolution of a series of ongoing seminars on the subject of the Third Model of the Universe. By man's First Model of his universe understand a deity or spiritual force immanent in nature and yet outside man. For the Second Model conceive of nature and deity as defunct ("God is dead"), and man himself "nothing but" an animal. This is the mechanistic and reductive view of man which predominates today, and which had its onset at the beginning of the eighteenth century. Now these two models of the universe are vastly simplified for the sake of this article, whereas within the scope of my seminars I am able to amplify on the ramifications of these earlier models. Essentially in presenting the Third Model, I am using science (Second Model) to substantiate a spiritual overview of the universe (First Model), with this important exception. Whereas First Model consciousness externalized the spiritual essence and felt "fallen" and separate from it (indeed, the very idea of even ultimate union with it was heretical), Third Model consciousness centers the spiritual essence within and arouses in man awareness of his truly divine potential. This is not to say that the deity is

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"nothing but" a concept within brain. The spiritual essence exists "outside" as well, but it is within and without *simultaneously*; for, as I have said before, the separation of the two is an illusion presented to consciousness by brain.

The Third Model of the Universe, therefore, seeks the missing (or "lost") link between mind and matter. I say lost because before the present evolutionary mainstream there may have been many races in which the psyche was not divided into the contradictory pairs of opposites. Our "split" brain is a precise materialization (as well as a symbol) of the kind of psychic process that is the human heritage now. In other words, divided brain reflects divided consciousness. The reductive Second Model of the Universe would have it the other way around: consciousness is nothing but a product of the brain. The Third Model sees consciousness as the organizing force-field that proceeds materialization and actively organizes and directs it, and ultimately survives it. Until new science arrived to demonstrate this with Kirlian processes, one could only believe or disbelieve.

Within the framework of the First Model of the Universe (animism), nature spirits were known and had to be appeased. Goethe's *Ur-planze,* an archetypal plant, actually *formed* the material plant, and this eighteenth-century giant (as well as the nonpareil Plato) was a harbinger of the Third Model of the Universe. The Kirlian experiments and their significance are too numerous to mention here, but one involves an indication that the young plant grows to fill out the bioplasmic form, the organizing force-field. In the chicken-and-egg question of which comes first, consciousness or brain, the Third Model cornerstone is consciousness.

The next most interesting question is what *kind* of consciousness? We know from the DNA discoveries that there is genetic and cellular pre-programming, so that given only one cell an entire specimen of *homo sapiens* can be reproduced. Yet what of quasi-religious ideas such as memories of previous incarnations, or biological, unconscious recall of all the evolutionary rungs of the ladder from protoplasm in primeval "soup" to modern man? Persons under LSD often experience a breakthrough of these largely unconscious areas of consciousness, but it seems that prenatal experience is not usually accessible to consciousness. And all the evolutionary cellular experience, from protoplasm onward, may not be all the totality of the human psyche; for the electromagnetic organizing field around man (call it aura, soul, astral body, or, as the Russians do, bioplasma) shows a wondrous freedom. It is not "stuck" to the dying plant or body. It may conceivably possess memory of experiments in consciousness not limited solely to earthly biological development, and even have experience of non-material areas of consciousness. Again, these all would be unconscious to man; yet depth psychology has shown that the valued ego-consciousness is only the tip of the iceberg. Those persons who have good rapport with the unconscious through dream recall will intuit that the psyche is as vast and unlimited as the universe. Indeed, the universe is the outer, *material* shell of the psyche, or the psyche is the inner core of the universe. Wherever one is, he is always at the center of the universe. This is the meaning of that ancient symbol, the uroboros, the

snake with its tail in its mouth. Said in the words of a modern physicist, "the universe is infinite not by grand extension but by re-entry."

That touchstone of alchemy, the Emerald Tablet, expresses the correspondence of inner and outer worlds in "As above, so below."

II.

These musings may seem unduly mystical for a scientific journal, so I shall proceed to present the pragmatic evidence that substantiates them and has given me the license to speculate so freely.

The missing link between psyche and matter, the demonstration of "As above, so below," lies in the correlation between the archetypes of C. G. Jung and the natal planets of the horoscope. We have in the planets the macrocosm, and in the archetypes in the psyche of man the microcosm: both the world within and the world without. In either case, the two are joined as in the symbol of the uroboros. Their meeting place is the mesocosm, the ego-consciousness of man. As the place of interaction and *resolution* of these forces, the importance of the much maligned ego should not be underestimated.

According to Jungian theory, there is an archetypal heritage that proceeds birth and is not acquired by experience, though it can be modified—or transformed—by it. Within his unconscious every man carries an image of woman, the anima, which is feminine in general, but in certain ways *specifically unique for him*. But given that the child at birth has had no experience of woman, how then can his anima be unique? I shall save that answer until later, but the demonstrable proof that Jung's theory is correct is that since the archetypes are unconscious determinants of consciousness, the natal chart (as mirror of planets above) reflects the archetypal heritage. Therefore, in its purposeful, ordering process, the unconscious is conscious.

Jung's analogy comparing the archetypes to the axial system of crystals is the definition I prefer. In other words, although invisible in solution, the formative factors are there which will actualize the unique crystalline structure.

By "shadow" Jung meant an image within the unconscious that is of the same sex as that person. Simply put, a man's shadow is masculine, and a woman's feminine. The shadow may contain instinctual tendencies from earlier phases of our biological evolution, as well as undesirable acquired traits to which we do not want to own up. Whatever the case, the shadow's misbehavior cannot be permitted socially, so it is repressed. When a transformation of consciousness is in process, a person will face his dark side, and the new relation to consciousness may enable the shadow to become a friend of consciousness, in which it is then the inner (because not yet wholly conscious) masculine or feminine principle.

For uncomplicated definitions of animus and anima I still prefer those that I gave in my book *Tarot and You,* so here they are again. "There are four

stages in the development of the anima. This does not imply that every man's anima is ultimately raised to the highest level. In men who see women primarily as sex objects, the level involved is obviously the first, or lowest. 'The first stage is best symbolized by the figure of Eve, which represents purely instinctual and biological relations. The second can be seen in Faust's Helen: She personifies a romantic and aesthetic level that is, however, still characterized by sexual elements. The third is represented, for instance, by the Virgin Mary—a figure who raises love *(eros)* to the heights of spiritual devotion. The fourth type is symbolized by Sapientia, wisdom transcending even the most holy and the most pure.'. . .

"Since the anima is unconscious, she is very probably behind those encounters of 'love-at-first-sight' that many of us have experienced. As long as one's awareness of her remains unconscious, the power of her image may be projected out of a man's unconscious and onto a quite ordinary flesh-and-blood woman, who suddenly acquires extraordinary mana for him, inspiring his friends to wonder at 'what he sees in her.'

"Likewise womankind bears within itself an archetypal image of man known as the animus. Being opposites, animus and anima function in quite different ways within the psyche of woman or man, and a discussion of this occupied much of Jung's own works; hence it is beyond the scope of this short history.

"However, the animus also has four stages of development within the woman's psyche. At the level of purely physical attraction to man, Tarzan was once the embodiment of this figure. Today a Joe Namath or a Paul Newman may find that his mass attractiveness to women is the result of his fullfillment of this animus level. The second stage is marked by the romantic minstrel/poet. In his day Dylan Thomas had immense appeal for women even though he was not especially handsome physically. Following in his footsteps on this level were figures such as the Beatles' Paul McCartney, and Bob Dylan. At the third stage, the man is the 'bearer of the word for this nation and culture.' John Kennedy was such an animus figure for many women. At the highest level, the spiritual, a woman's own personal guru becomes her initiator into the higher mysteries of self and spirit. (In the foregoing examples, I have updated the persons at the levels given by Von Franz in *Man and His Symbols*.)"[1]

Practically every astrologer who knows anything about Jung has attempted to make the archetypal correlation. Significantly, and synchronistically, Jung postulated his theory of the archetypes in the 1930's, and Pluto was discovered in 1930. Also significant is the fact that the Depression began in 1930. Anyone familiar with the code of dream interpretation knows

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1. Richard Roberts, *Tarot and You,* 1st ed. (Dobbs Ferry, N.Y.:Morgan & Morgan, 1971), pp. 14–15, quoting Marie-Louise von Franz, "The Process of Individuation," in Carl G. Jung et al, *Man and His Symbols* (Garden City, N.Y.: Doubleday & Co., 1964), p. 185. (© 1964 Aldus Books, London.)

that the sea, lakes, wells, canyons—in general, geological *depressions*—are symbols from the psyche of the realm of the unconscious.

I recall one dream given to me for analysis that was particularly demonstrative of this. The dreamer entered a room in which all the persons were dressed as "flappers." Her association with this was "The Depression." When the light (of consciousness) was thrown on in the room, the figures seemed to awaken from a slumber. One looked at the dreamer and said, "Oh, good, now that one of you has come down here, one of us gets to go up there" (be conscious).

This dream suggests the kind of bartering that takes place between ego-consciousness and the contents of the unconscious. One recalls that Persephone had to spend six months of each year in the *underworld* when she was abducted by Pluto, its ruler. Jung notes that the archetypes behave as if they were autonomous, possessing a life of their own. If ignored they will overwhelm consciousness and run the life from the unconscious level, so that the ego has little will of its own and no rational direction. Primarily the archetypes desire a relation with consciousness and behave like bad children when they do not get it.

The naming of Pluto is a beautiful example of a synchronous event. One learns that the more conscious one becomes, the more such events "appear." One interpretation of this is that the individual is now identifying events that always were occurring when he was less conscious of the phenomenon. Because of the link between mind and matter, my own interpretation of synchronicity is that the psyche functions as an ordering entity in the randomly "appearing" events of the outer life. It was on this point, "Psychic Cause and Effect," that I lectured this past year at the Menninger Foundation's conference on voluntary control of altered states of consciousness. New dimensions in medicine and psychiatry are being explored at Menninger. Jung himself was certain that someday the link would be found between matter and psyche, and when one considers the role of the mind in psychic healing and psychosomatic illness, there can be no doubt of its existence.

Be that as it may, mechanistic, reductive, Second Model science clings to a model of the universe that is totally inadequate for explaining the now numerous exceptions to its known laws in the fields of parapsychology, astronomy, and quantum physics. That scientists can hold with so untenable a model of the universe seems to me thoroughly unscientific; yet they resist the concepts of any new models with all the fanaticism with which religion of the First Model resisted science of the Second Model. This reveals an unsavory truth about man. He needs to weigh, measure, taste, and touch—to reduce what is "out there" to what is readily comprehensible. He is decidedly not at home in the realm of the unknown. Someone once wrote that the mystic swims in the same waters in which ordinary men drown.

Astrology's most important contribution to depth psychology will be to make the archetypes more readily available to consciousness for analysis and *transformation*. This latter is the essence of Jungian psychology; for it is only as

the archetypes grow by means of integration with consciousness that the ego evolves and is enriched.

In my own practice, I have found that delineation of the archetypal factors is the single most important element in the chart because *the mundane events of the life are the result of what is happening on the archetypal level.* Before one can gain control of his life, he must become aware of what he is doing and how he can alter it for his own good. Often it requires years of psychiatric sessions to even determine the specific nature of animus, anima, and shadow, and how they behave—what causes they effect psychically—in the events of an individual's life. It is in cases where rapport is poorest between ego and archetype, where unconscious contents are repressed and inaccessible to consciousness, that psychoanalysis is required and the greatest challenges are posed to the doctor. Again, here is where astrology may make a new contribution to medicine. I do see in my theory the missing link between psyche and matter, and this forms the cornerstone of my Third Model of the Universe; however, the *practical* benefits to be reaped for psychiatry are immeasurable, as well as the great life enrichment that comes to those who may not have required analysis but who have opened consciousness to the waters of the unconscious. In *Man and His Symbols,* Marie-Louise von Franz notes that the "archetypes thus seem to appear as the agents, so to speak, of a *creatio continua*. (What Jung calls synchronistic events are in fact something like 'acts of creation in time')."[2] Life, then, becomes a work of art. One's own. Anyone who has experienced the joy of the open, creative attitude toward life knows of what I speak. This openness to the infinite potential of being is the end result—Selfhood—of what Jung terms the individuation process, the integration of conscious and unconscious and all the apparent dichotomies they entail.

The alternative is a way of living in which things happen to us *merely*. The reductive point of view would say that if one believes that he has autonomy in the events of his life, influences and controls them, then his thinking is characteristically paranoid, and he must be utterly mad. But they sanction the other side of the coin! The negative paranoid is made to see his own hand in the downfall of his life. And, this is true of psychiatry generally. Where one would blame others and outside "happenings" for one's unhappiness—imagining, as Joseph Campbell has put it, "that all the flies in the ointment, all the hairs in the soup, are the fault of some unpleasant someone else"—one is brought to the painful awareness that he has been doing it all along. The corollary must then be accepted. A positive paranoid influences exterior events to his own benefit. Essentially this is a magical overview of the universe, and the magi who practice it today are the astrologers. I think that

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2. Von Franz, "Conclusion: Science and the Unconscious," in *Man and His Symbols, p. 306.*

they shall find, when the archetypal factors are brought into their calculations, that heightened self-awareness is forthcoming, and as an ultimate result of this —given the transformation of negative elements—the events happen *for* them, not to them.

III.

Forty-five years have passed since the discovery of Pluto, and many textbooks still appear without an interpretation of the role of Pluto in the chart and life of the individual. For some 45 years astrologers have sought and then abandoned the correlation of archetype and planet. But it seemed to me, when I first came to study astrology out of an earlier background of psychology, that if Jung's theory were true, then there must be an indication in the natal chart of the specific role of the archetypes in an individual's life. This is because Jung has said that the archetypes are present from birth (or before) as determinants of consciousness.

In 1970 I brought my interest in Jung to a study of the Tarot, and wrote *Tarot and You,* a book which introduced the Jungian Spread. In this layout of cards, I first "read" the archetypal heritage of the individual, the shadow and animus or anima (depending on the sex of the readee), because they always prove to be the formative factors in that person's life. *Tarot and You* dropped many hints as to which planets represent the archetypes, particularly in the Grand Experiment Spread, which was an attempt to correlate a Tarot reading with a known astrological chart.

At present I am co-authoring a book with Joseph Campbell, the mythologist and editor of Jung, on the Major Arcana of the Tarot. The article that you are reading now is a condensation of ideas from a book that elaborates in greater detail the correlation of astrology and Jungian psychology. I have titled both book and article, "Archetypal Astrology," and I mention the foregoing about the Tarot in order to let the reader know that I come at the archetypes from two fields of divination. It seems to me that other forms may delineate the archetypes just as well. Someone should explore palmistry in this light. Of course, the favorite tool of Jungians, including most analysts, is the *I Ching,* but that gives one a reading for the present moment rather than for the archetypal heritage. Although I have been using archetypal astrology in my personal practice for many years, I first presented these ideas publicly at a seminar at Mann Ranch in California in 1972. I share them with you because my conviction is so strong that without the archetypes astrologers cannot really help their clients to self-discovery and integration of unconscious elements.

What has prevented others from making the correlation? There is a rather tricky element involved. A planet is a certain archetype within a person of one sex, and yet a different archetype within someone of opposite sex. This enables the planet to retain its own unique yin or yang qualities, and yet still fit the specifications of the archetype. Astrologers have been confidently saying

that there are eight masculine planets and two feminine, although Mercury has been adrogynous since earliest times. Thus the anima, the image of woman within a man's unconscious, is often thought to be represented by Venus but more often by the Moon (as expressed by Dane Rudhyar in conversation with me, Richard Ideman, and Harry Darling). This is where astrologers go wrong in their attempt at correlation. One should examine all those elements associated with what is known as the left-hand path: fantasy, madness, drugs, ecstasy, the waters of the unconscious. The left-hand path is of course feminine, as its opposite, the rational path, is masculine. Now the qualities we have just discussed are recognizable to astrologers as attributes of the planet Neptune, *which is masculine in name only,* and completely feminine in quality. Thus our third feminine planet is Neptune, which is the anima in a man's chart, and the shadow in a woman's chart.

Again one must note that there are at least four discernible grades associated with an archetype, ranging from, at one end of the ladder, unevolved and undifferentiated, to, at the other end, evolved and partially integrated into consciousness. The effects are positive or negative (meaning constructive or destructive) depending upon how high up the ladder.

In the case of the shadow, the same-sex figure within the unconscious, the effect is "shadowy" only if the archetype remains repressed in the darkness of the unconscious. Where one has become cognizant of his worst elements and done something to transform them, the shadow is robbed of libido power. Normally it siphons off libido through the repressed energy given it. When its influence is positive, it takes no more libido than is its due, and being partially integrated into consciousness its effect is no longer shadowy. I then cease to define it that way, but refer to it as either the inner masculine principle, or the inner feminine principle, depending on the sex of the individual. Remember that it is of the same sex as the person, whereas animus and anima are always archetypes representing the opposite sex.

Neptune is not seen as a very healthy influence by traditional astrologers. Certainly in its unevolved state it can be quite destructive, absolutely contrary to rationality, with the dissolution of consciousness its ultimate result. Charles E. O. Carter often warns against "spiritualism" in regard to certain aspects with Neptune. Yet it is present on the ascendant of many mystics and psychics. Each planet has his heights and depths.

Now for the sake of economy in this article I am assuming that the reader is knowledgeable about the basic attributes of the planets. Let us go on, then, to the planet that stands for the animus, the image of man within the unconscious of a woman: Uranus.

Emma Jung notes in her fine book *Animus and Anima* that in the unevolved stage the animus behaves like a dangerous trickster figure. This is the case with women who are constantly involved with men who "rip them off" financially and emotionally. On an evolved level, the animus is the creative Logos principle within the woman.

As the shadow within the unconscious of a man, Uranus functions quite well also. Explosive eruptions of violent emotions are usually present in

shadow possessions. The archetypes are personified in dream figures, and frequent examples of the shadow in dreams are criminals and menacing half-animal, half-human forms. Beyond the more destructive and threatening examples of the shadow, the psyche often presents consciousness with images of its undesirable traits which consciousness is better off knowing than repressing.

My favorite example of the shadow is that of the fairy-tale genie in the bottle. The genie violently resents his years of confinement (repression) within the bottle (unconscious), so that when the cork is pulled he is vengeful. But wait! Once a relation has been established with consciousness, his liberator as well as captor, he becomes adaptable and proves to be a consummate servant, granting one's wish within the twinkling of an eye. This wish-fullfillment level of the shadow is the creative principle inherent in unfettered libido under the direction of consciousness.

There is a connection between shadow and animus/anima. The shadow's role is to represent the *opposite* qualities of ego-consciousness. (A miser dreams he is a spendthrift, and vice versa.) In the same way animus/anima represent the *opposite,* contra-sexual qualities, generally personifying the inferior or least-used function of the person. (If in life a man respects only the evidence of his senses, then he may dream of an anima who is highly intuitive and prophetic, even appearing as a witch or seeress. A similar type of woman may appear as the shadow in the dreams of a woman who is primarily a sensation type, and who has few intuitions.) In this way we may see how the planets retain their essences from male to female while switching their archetypal *names,* but not their *qualities.*

To sum up, then, in the above examples feminine Neptune is the man's anima and the woman's shadow. Conversely, masculine Uranus appears as the man's shadow and the woman's animus. Therefore, the yin and the yang within each person's unconscious is represented in every case by Neptune and Uranus. Only the names of the archetypes change. This is the tricky business that has probably prevented astrologers from making the archetypal correlation heretofore. For if Uranus may have seemed to fit as the shadow of a man, that planet then would not work for the shadow of a woman, and thus Uranus and Neptune constantly had to be discarded.

It cannot be reiterated too often that the archetypes desire a relation with consciousness, and when that occurs there is a fairy-tale transformation of the dream figure. For instance, in "Beauty and the Beast," Beast inspires fear and loathing in Beauty (because her goody-goody nature will not let her face her own inner animal), but when Beast is dying, her love and compassion come through and he is immediately transformed into a prince. The rejection by consciousness is what makes the archetypal figures *appear* hostile and loathsome. The change in the conscious attitude effects the transformation in them. Try it on your own dreams and you will see what I mean.

Now let us examine some actual cases of chart interpretation. As in all astrological work, intuition will contribute as much as expertise, and I would not like to see a rigid dogma spring up around this theory. Remember, the

essential factor is always whether or not the individual is actualizing the positive or negative side of his chart. Given great adversity, he may achieve much more than another who has not chosen to grow in life.

By examining some actual cases we shall see the way in which the archetypes work to control one's life from the unconscious if the ego has made no attempt to integrate them into consciousness. Remember, the archetypes are not an abstract, mystical idea. They are you. And you will meet them everywhere as your own projections.

In the following examples, I shall omit, for the most part, references to sign or house because within the limited space of this article I then shall be able to present more examples of aspects to planets representing archetypes. Naturally the astrologer will want to consider house and sign as qualifying factors in his interpretation.

Shadow Aspects in Women: Neptune

To try to ascertain the nature of the shadow, an easy rule-of-thumb is to ask the person to describe a disliked person she knows personally, particularly those qualities that she finds irritating. It is the unconscious recognition of one's own undesirable traits that enables other persons to get under one's skin. Since we are always encountering ourselves in life, knowledge of the shadow and its integration into consciousness is of utmost importance. In some women there seems to be a Terrible Woman, harpy, or shrew aspect to the unconscious which the woman cannot face about herself. In other women, the eternal wisdom of Sophia is readily available to them; she is the saving "Grace" from the yin side of the unconscious.

Neptune conjunct Saturn. In my experience, this is probably the most difficult aspect for women to resolve. Saturn is the lid that thwarts the shadow's accessibility to consciousness. This configuration may show many sides, but often the elemental, sexual drive is denied or perverted. I know an absolutely gorgeous Playboy bunny who is obviously a sex symbol to many men, but to herself she is a "whore" when she has sexual relations with her own husband! This is not to imply that she has sex with anyone else—she could not because of the guilt she experiences even in sex with her husband.

In another woman, repression of shadow elements has prevented her from being in touch with her sexual side. This conjunction is in opposition to both her Sun and Venus. Her first marriage lasted only a few months. To cap it all off, Uranus forms a T-square to both ends of the opposition. Generalities are never always true, however; I am presenting only some examples. A positive actualizing of Neptune conjunct Saturn might be shadow discipline and transformation through Kundalini Yoga.

Neptune square Sun, Mars, Mercury (7th House). This woman has been in analysis for many years. The shadow is constantly projected. She cannot hold a job more than a month or two because of almost certain contention

with fellow employees. However, her Moon is conjunct Venus in Scorpio, so she makes an instant impression on every boss and is able to get another job almost at once.

Neptune trine Uranus. This long-lasting aspect endowed many persons with harmony and an easy flow of archetypal energy between unconscious feminine and masculine, giving them less chance of role confusion in conscious life. However, in one case in which the woman had a *stressful* aspect between these archetypal planets, she had names for both her shadow and animus, and could hear them speaking to her. But the animus would not speak to the shadow.

Animus Aspects in Women: Uranus

Aspects of Uranus to Sun (Self) are of vital import. Sextiles and trines have tremendous creative potential for higher development in women. Before Selfhood can be attained, shadow and animus must be brought into consciousness, and my judgment is that in the cases of those women who have the "easy" aspects to Uranus and Neptune in their horoscopes, the task is easier. Indeed, their lives seem much more abundant than those with the difficult aspects. The message is clear. The archetypes contribute to the creative productivity of the lives.

Ultimately, the archetypes guard the gateway to the Self. One cannot actualize one's highest potential (Self) without dealing with them.

Oppositions of the Sun and Uranus function very much like conjunctions. One may be living out one's best or worst side, but the animus is the essential life challenge. I know of one woman whose father was a famous astrologer. When he died, she devoted some years to completing his unfinished works. She had Uranus opposition Sun. Later she married a writer. Obviously her animus was on the third level, "the bearer of the word."

If the individual is not using will to evolve, then of course even the harmonious aspects cannot help him or her. Trines may then work as negatively as squares, which often appear in cases of "animus possession," which I shall discuss subsequently.

Uranus conjunct Jupiter. This configuration suggests the expansion of the animus, and is generally an indication that the animus is a friend. Often the woman with this is quite creative and dynamic. The ego is enhanced by libido from the animus, flowing from the unconscious into consciousness. (In the conjunction of Uranus and Saturn, on the other hand, libido drains away from consciousness into the unconscious, and thus the animus often appears in dreams as a "robber.")

One reservation: Just as someone may be actualizing the most positive solution to a "bad" aspect by changing consciousness, so, too, even a "good' aspect may not work well in every case. What one cannot evaluate from the horoscope is the level of consciousness that a person brings to this life. In the above configuration of Uranus with Jupiter, one negative actualization would

be to accent and easily draw out the negative man within. Then the woman would be characterized as "animus-possessed." Instead of thinking, she would be opinionated; instead of having good judgment, she would be prejudiced; instead of objectivity, she would display a poisonous subjectivity; and all would be couched in a highly antagonistic manner.

(In the man, a negative actualizing of this aspect would be such that shadow qualities would be expanded, with a quick temper as the most obvious trait. Positively, this aspect is conducive to creativity and inventiveness in any endeavor.)

Uranus square Venus. This appears frequently in the cases in my file. It is characteristically the mark of the "rip-off." These women never seem to find a man who is good for them. Naturally not: the man's unconscious gets the message from the animus in the woman's unconscious and then performs according to her expectations. "Good" men seldom have an attraction for women with this configuration.

The most horrendous example of this type I know is a woman who held a job to support her son and her husband, who never worked although he was quite healthy and intelligent. Her husband's father was a wealthy corporation attorney who sent *him* money each month, which he did not turn back to his wife's household, but instead used to maintain a separate apartment for his affairs with younger women. Finally she divorced him, but was not free emotionally; he came back to live with her *when he wanted to!*

Pluto is also conjunct her Venus, so the potential for disaster is compounded.

Uranus (in Aries) square Saturn. This aspect is present in the charts of two women who have migraines. The animus is the thinking, intellectual impetus in women, and when repressed as in square, the influence is a headache. What is making the head *ache* is the energy that keeps the archetype restricted. One might assume that these two women are feeling types, and the repressed intellect is the inferior function. In these same charts Saturn and Pluto are in opposition, the effect being repression of the unconscious.

Uranus opposition Saturn. This woman stayed in a disastrous marriage for twenty-five years. The husband was sadistic. Unfortunately, Venus is also conjunct Saturn. Her "out" is that Uranus in Pisces is trine a Sun-Pluto conjunction in Cancer. She is quite mediumistic, and the animus is now coming through as the voice of a "spirit" guide.

Uranus conjunct Mars. This can be an indication of nymphomania, but in the chart in my files the woman has since childhood been concerned with psychic development. In her case the first-level animus has been transformed to a third- and fourth-level influence. Her rapport with her husband is good on all levels. The mitigating aspects that have led to her spiritual development are Pluto sextile to the Uranus-Mars conjunction, and also that conjunction trine a conjunction of Neptune and Mercury. Her Sun is also conjunct Neptune, but not close enough to aspect Uranus-Mars.

One further note is of interest here. Since this woman has her Venus on my Neptune, she is for me an anima figure. In chart comparisons I watch very

closely for conjunctions of the man's Neptune with the woman's Sun, Moon, Venus, Mars, or Jupiter. The man can be pretty certain in such cases that she is a projection of his inner woman; hence, he needs to see her more objectively, lest he wind up *dis*illusioned. To determine if a man is fulfilling a woman's inner image of her ideal man, look for conjunctions of his Sun, Moon, Venus, Mars, or Jupiter with her Uranus.

Watch out for Saturn on either archetypal planet. There may be great unhappiness for the one who has the other's Saturn there. Pluto on either animus or anima planet suggests possible karmic bonds, not necessarily happy ones.

Uranus conjunct Saturn. Saturn conjunctions are of course often depressive, but in this case we can pinpoint exactly the psychological causes. The stopper is on the genie in the bottle, and this negative animus drains the ego of vitality. A woman with Uranus conjunct Saturn was quite beautiful and had a talent in dance, but ultimately she stopped classes, quit her job, and went into complete isolation. When progressed Mars came into a square with this configuration, she went into primal-scream therapy to "let it all hang out." Unfortunately, the man inside could not be transformed without depth psychology, and he continued to scream to be let out just as loudly as she did.

In regard to cases of sexual deviation, one hears these days that it is a conscious choice, and not at all pathological. Based on what the archetypes indicate in the chart, I cannot agree. If one's conscious mind is in a stressful or difficult relation to the archetype of the opposite sex within the unconscious, then this will be mirrored by stressful and difficult relations in outer life. Again, transformation of the negative elements is a necessity, not evasion of the problem with the cop-out that one is "different." We are all different and unique, and yet perhaps the greatest challenge of consciousness is to resolve the dichotomy of "the other" within the unconscious.

Anima Aspects in Men: Neptune

This is an area where the effects of transformation of the archetype are most demonstrable. In the horoscopes of creative writers, aspects to Neptune are prevalent, mostly of a harmonious nature. I note sextiles in several men's charts, and the most prolific and successful writer I know has a conjunction of Mars and Neptune, as well as Neptune sextile Sun. It may be added that his ainima is highly charged sexually, fed by libido (oppositions also indicate a similar effect), yet his muse receives as much attention as does the Eve level.

Neptune conjunct Saturn. With the anima so repressed, banished to the darkest realm of the unconscious, the man may suddenly find consciousness possessed by the negative anima. In one extraordinary case in my file, the boy dropped out of high school at the age of fifteen, and in the eight years since then has been utterly incapable of doing anything. He has never held a job, and watches television all night while sleeping all day. He lives in a fantasy world of being an entertainer "when he gets it all together."

Neptune conjunct Venus. A friend who married a goddess of dance had this configuration. But one's consciousness has to be elevated in order to recognize her when she comes along.

Neptune trine Saturn. This also appears in the charts of creative men. The discipline is there to actualize concretely the anima fantasies and intuitions.

Neptune square Saturn. I have seen this in Jungian analysts. Perhaps there is some truth in the idea that one becomes a psychiatrist in order to resolve the conflicts of self. For Jungians, anima problems seem to predominate over all others. One who had many children in his marriage (Jupiter in 5th house) nevertheless found himself unable to resist the fatal anima. He had Neptune (opposition Moon) and quincunx both Venus and Jupiter. He became involved in some very unprofessional relations with patients by courting them socially. Another Jungian of my acquaintance had *four* quincunxes to his anima.

Psychic abilities are often indicated in the horoscope by conjunctions of Neptune with the Ascendant, Sun, and other planets. The "illusionary" quality of Neptune, the inability to see reality ascribed to Neptune by traditional astrology, also applies. One is focusing on another order of reality, and it is difficult for consciousness to be in two places at the same time.

Shadow Aspects in Men: Uranus

Whereas negative manifestations of the shadow often appear as relatively passive sexual deviation in the female, in men who live out their shadow side the results are active and even spectacular, appearing in the form of violence and criminal behavior. Again, the level of consciousness being actualized is everything; free will is always present.

My files contain the charts of many "great" men, mainly because my curiosity led me to want to discover more about them. The Uranus-square-Sun aspect appears in many who have embarked upon the path of individuation and succeeded in transforming the shadow. It also is present in the charts of psychotics and criminals, as is Uranus square Saturn. The indication is that it is the mark of an out-of-the-ordinary path. The way of Everyman will not suffice for these persons. Just so, a mundane sexuality will not satisfy those with Uranus conjunct Venus. One may suffer Don Juanism (also with Uranus conjunct Mars), with permanent relations always eluding one. The same is true for women with Uranus conjunct Venus or Uranus conjunct Mars. Nymphomania is often present, usually rationalized as "sexual freedom," but the source lies not with the shadow, as in the man's aspect, but with the animus. Transformed from the baser levels, the influence of Venus with Uranus results in unlimited creativity, originality, and graceful self-expression.

The opposition of Uranus and Sun functions like the conjunction, perhaps with somewhat greater difficulty for resolution. Here it is easy to see

the shadow as "the other." If the Sun is the spiritual essence of man, the shadow may oppose it. However, this may be only a way for the unconscious ultimately to present consciousness with greater illumination.

Unfortunately, space does not permit many examples for the other correlations that I would like to make here between astrological factors and Jungian psychology. Before closing I would, however, like to say a few words about Pluto, the Ascendant, the Moon, and the Sun.

The Unconscious: Pluto

I said earlier that Pluto is the mythical ruler of the underworld. Here a synchronicity in the naming seems to work. As to the idea of traditional astrology that Pluto has no application to individual charts but refers only to world-wide movements and historical periods, I could not disagree more.

By checking aspects to Pluto (particularly the conjunctions), one may determine in what way certain factors in the life are unconscious. Rapport or disharmony with the unconscious is indicated by—for example—Pluto trine Mercury or Pluto conjunct Saturn. In the former, there is an easy flow of unconscious contents and dreams into consciousness; in the latter the lid is on. Usually persons with Pluto conjunct Saturn have to be trained to remember their dreams. Initially they are fond of saying that they do not dream. Great depressions plague these persons because psychic energy does not irrigate consciousness properly. The locked-in archtypes are all up to mischief and "robbing" the consciousness of such persons.

If the ego is weak, then "easy" aspects from Pluto to other planets may reflect consciousness overwhelmed by unconscious contents. This can result in depressions as readily as the inharmonious aspects.

As I have said before, each planet runs the gamut from low to high consciousness, and in Pluto's case paraconsciousness, a transcendence of ordinary consciousness, may be indicated in the horoscope. On the other hand, the life may be largely unconscious and unevolved. Pluto aspects are frequent in charts of criminals.

Pluto conjunct or opposition Jupiter enhances the unconscious elements, for better or worse. I knew a woman who was quite aware that she actualized the events of her life from within her own psyche, and she knew this long before becoming formally acquainted with the Third Model of the Universe. Her life was a beautiful balance of affluence, love, and elevated consciousness.

A convict I knew who had done time in San Quentin possessed charisma, but his unevolved consciousness thought that people could be manipulated from without. For this he did a stretch for financial manipulations. The woman, on the other hand, knew that by a change of consciousness *within*, events changed "out there." This is the esoteric meaning of the fact that traditionally Pluto also indicates one's relations with mass man or collective

society. Popularity and mass appeal can be gauged by Pluto aspects. Relations with collective society reflect one's relations with the archetypal family of the collective unconscious.

The Ego: The Ascendant

If the ego in relation to the unconscious is like the tip of an iceberg, then the ego must be the Ascendant, the one degree of the entire zodiac that stands for the place and moment of birth, the little light on the eastern horizon of consciousness coming out of the collective dark. Much has been made of the relation between physical attributes and the Ascendant. I think the relation can still apply. The body is an extension of the ego, just as the ego is an extension of the unconscious. The actualizing factors lie deeper than consciousness can ascertain.

The Persona: The Moon

I already heard the howl! Undoubtedly this correlation will meet with greater objection than any other. Dane Rudhyar and Richard Ideman have made this their planet for the anima; other, less innovative, astrologers have always clung to the utter femininity of the planet, seeing it as the mother in a man's chart.

Fiery and airy Moons are not so unfortunate in my cosmology as many astrologers take them to be. They can present a face to the world that is charming and winning. In considering the persona, one must above all think of it in its unique relation to the Self, which gives it its light in the same way that the Moon is given light by the Sun.

It was Joseph Campbell who first called my attention to William Butler Yeats' *A Vision,* and the phases of the Moon related to one's primary and antithetical masks in life. I had already been using the persona-Moon correlation in my practice for many years, and Joe's stimulating question was whether the phases of the Moon might have an astrological significance with regard to the personality. Before I tell you what I discovered, some mention should be made of Jung's understanding of "persona."

As a child you are too vulnerable to the social cruelties of the world, so you gradually begin to "prepare a face to meet the faces that you meet," as T. S. Eliot has so beautifully phrased it.[3] When I see the crescent-Moon symbol in astrology, I think of the persona or mask of the Greeks as it would look viewed from the other side. The one without a mask in our society has

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3. T. S. Eliot, "The Love Song of J. Alfred Prufrock," in *Collected Poems 1909–1962* (New York: Harcourt Brace Jovanovich, 1963). (Reprinted by permission of Harcourt Brace Jovanovich, Inc. and Faber & Faber, Ltd.)

perpetual stage-fright. The persona is a buffer zone between society and our real, essential, seldom-realized individuality, the Self. The persona also has another valuable function: it is the mask of the way we like to appear to others. Actors and actresses often live solely in their public image, and this makes them consummate bores in private. On the other hand, the public is completely intolerant of those performers who cherish their private individuality, and who know that their stage presence has nothing to do with their real identity.

The persona acts both as a buffer and as a mediator between the ego and the world. In connection with the idea that the persona is like the mask worn by actors, one must realize that the persona is playing a role, adapting constantly to the feedback that consciousness receives from the world. The role is momentary and transitory, for each situation requires a new face. What better planet to describe this than the "inconstant" Moon.

An effective persona will do more than any other quality to advance one in the world. The Horatio Alger qualities of perseverance and honesty are nothing in the world's eyes to charisma. Yet one must realize that "the way of the world is not the way of the spirit." With this in mind, fulfilling society's expectations all through one's lifetime while neglecting Selfhood, the *individual's* highest potential, may make one feel as if the role has imprisoned the actor. It is at such times that one encounters an "identity crisis." The Self, the totality of the psyche as well as the spiritual center—the At-man—is running the show (is the director, so to speak) and therefore may intrude from time to time upon the life drama.

I have noticed that these identity crises usually take place when the progressed Moon returns to its natal position. (And because the progressed Moon moves once around the zodiac in approximately the same time—28 to 30 years—that transiting Saturn makes one revolution through all the signs, there is a correlation also with transiting Saturn's return to its natal position.) A change of roles takes place at these times under the unconscious urging of the Self. I find persons at the age of 28–30 years experiencing an identity crisis, and then again at 56–60 years.

I speak of the Sun's correlation to the Jungian Self in the next section, but, because of the relation of Moon and Sun, it is necessary also to mention the Sun here. The phases of the Moon are caused by the constantly changing relation between the Sun and Moon positions with relation to our viewpoint here on earth. Now the Sun's light appears to illumine all of the Moon's disc, now only some of it, now none of it. Each phase then is a different combination of the Sun's light and the shadow caused by the Moon's opacity—a different combination of the Sun and Moon, yang and yin.

Now, Yeats, in his book *A Vision,* has an interpretation of the twenty-eight phases of the Moon which he entitles "The Twenty-eight Incarnations." The material was received through his wife acting as a medium. Because of this, some might discount the book's validity, but if one checks one's Moon phase and relates it to Yeats' system, one will find a relation. My contribution is to correlate the Moon phase to the persona/Self connection—particularly to

delineate how much autonomy one has in one's persona role, pursuant to the specific phase of one's life. Such an undertaking is far beyond the limited space here, and anyhow my readers may obtain the best results if they themselves approach Yeats' twenty-eight "visions" with fresh intuition. Progressions and transits of other planets to the Moon should also be considered relevant to the roles played in life.

The Self: The Sun

The center of the solar system and the center of the psyche are like the symbol of the uroboros, the snake with its tail in its mouth. A "centered" human being is one who is actualizing his Sun sign and its unique degree of the zodiac. He is not living in his persona, and his ego is under the direction of the Self. Indeed, the metaphor of director and actors reveals the spiritual autonomy of the Sun in one's chart and the Self in the psyche. In a profound paradox, Jung has called the Self both the center of the psyche and its circumference and totality.

Astrologers know how one particular planet, often the ruler of the Ascendant (ego), seems to "run the show" in a chart. The same is true of the psyche. The shadow or animus or anima may be actualizing the life situations, which I then call "archetypal events" to give the unconscious force at work its due. Once we compel this force to show its hand, then we can become aware of how our lives are not under our conscious autonomy. Knowing this, we can at least try to gain the reins of control. Imagine a play (your life!) in which the actors are out of control, falling in love indiscriminately or murdering one another, unmindful of the script or the hand of the director and his higher purpose for them. The Self, then, is the God-image within man.

CONCLUSION

After spreading several hundred horoscopes across the floor of my living room to get the feeling of all the archetypal aspects, I can see one most interesting pattern. Generally, those with the harmonious aspects *like* themselves; hence they wish to extend themselves and their influence on the world by producing some sort of creation. Their sphere of influence is thus enlarged. In a strange way, it is as if the archetypes were themselves flowing into the world from the unconscious, as if the "dark" world were another country that had "people" who wanted to be in the "light" country of mundane consciousness. Thus the archetypes seem to be using the ego for their creations, perhaps as architects of a Third Model of the Universe that unites conscious and unconscious.

Those persons with blocks between the archetypal energy and ego consciousness seem to lead depressed lives, drawing into themselves. Truly, they do not have libido to spare. If transformation of the archetypes has

occurred, then nothing can impede them, and the archetypal energy flows into consciousness as "easily" along squares as trines. These persons are then "twice-born," for they are not of the same consciousness that began the life. The unreadable element in astrology, Factor X, is the level of consciousness brought into this life. For an evolved being, no challenge is too great. The greater the adversity, the more the potential for growth.

Here a crucial question arises, with which I had promised to deal earlier. Given the formative seed-power of the archetypes, there can be no doubt that the unconscious is conscious. Why, then, is one life pre-programmed, so to speak, to have many knots and dead ends, much suffering and heartache? If one's lot is randomly given, then the universe is meaningless. Yet the role of the Self, the god-potential within the unconsious, cannot be discounted. Marie-Louise von Franz remarks how one may feel "that some supra-personal force is actively interfering in a creative way . . . . the unconscious is leading the way in accordance with a secret design."[4]

Why then do some enter life with the archetypal family so negatively constituted? The answer, I think, is that the archetypes represent our acquired and earned consciousness from so-called "previous" incarnations. (I say so-called because I do not hold with the chronological order of incarnations. But that is a matter for another article.) At any rate, it seems to me that all that we bring into life in the way of archetypal consciousness is earned and, therefore, just. For a woman, her animus is thus her experience as a man in all her "previous" lives, and her shadow is all her experience as a woman. For a man, his anima is all his experience as a woman, and his shadow is all his experience as a man.

Consciousness precedes brain. The yin and yang of one's unconscious is thus pre-programmed with a beautiful purpose—our own. Nothing can be lost. The cells bear the imprint of all that has been gained. Tomorrow there will be new mountains to cross, a new path to be walked. In the words of Stephen Dedalus, each of us goes "to forge in the smithy of my soul, the uncreated conscience of my race."[5]

* * *

I am interested in hearing from readers, particularly those who feel that "Archetypal Astrology" throws new light on their own charts. Please write to me as follows:

Richard Roberts
P.O. Box 581
San Anselmo, California 94960

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4. Von Franz, "Process of Individuation," p. 162.

5. James Joyce, *A Portrait of the Artist as a Young Man* (New York: Viking Press, 1964), p. 253.

The Use of Astrological Patterns in Revealing the Nature of the Four Functions of Consciousness and the Anima/Animus Orientation

Luci Titunik

C. G.Jung contributed tremendously to the field of psychology by studying the products of the mind in evolution. He saw these products in archetypal symbols, which he found in dreams, myths, literature, art, number, religion, and the occult arts, including alchemy. Such a study might be called paleo-psychology, "its fossils being the thought forms throughout the ages."[1] Following through on the metaphor, astrology can be seen as one of the archaeological sites containing such remnants—remnants which may be pieced together until a rounded picture of consciousness emerges.

I hope to demonstrate in this paper the way in which astrology can provide the counselor or therapist with useful information about the Four Functions of Consciousness as postulated by Jung. Not only this, I think astrology can do more. Even as behind the Four Functions of Consciousness lie far more complex patterns composed of unconscious contents externalizing in various ways, so, too, in astrology beyond the fourfold division into fire, earth, air, and water is a multiplicity of factors which, when viewed together, form patterns of almost infinite variety and complexity. Thus the astrologer has at his disposal the planets, sensitive points like the Midheaven, Ascendant, East Point, and Vertex, and all the aspects and harmonic patterns they form; and once he has blocked in a general idea of how the four elements or Functions of Consciousness are distributed in a birth chart, he is in a position to gain more than just an inkling about the complex area of unconscious ingredients. Later on in this paper I would like to give some indication as to how this, too, may be done.

Jung assigned "the leading part in the differentiation of types to what he terms the 'Four Functions of Consciousness'; noticing that whereas one person may favor *thought* as a guide to judgment, another will follow *feeling;* and whereas one will tend to experience both the world and his friends through impressions made directly on his *senses,* another will be given,

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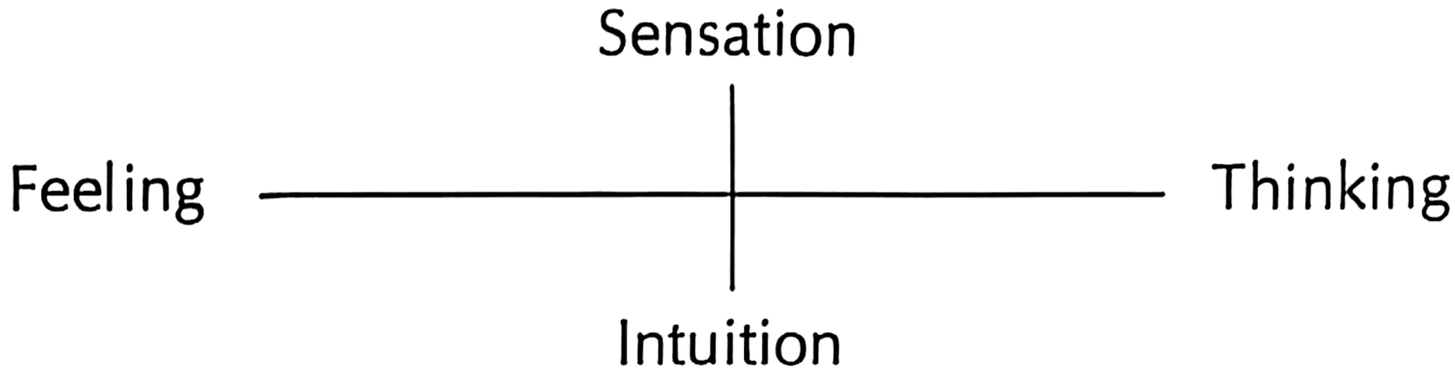
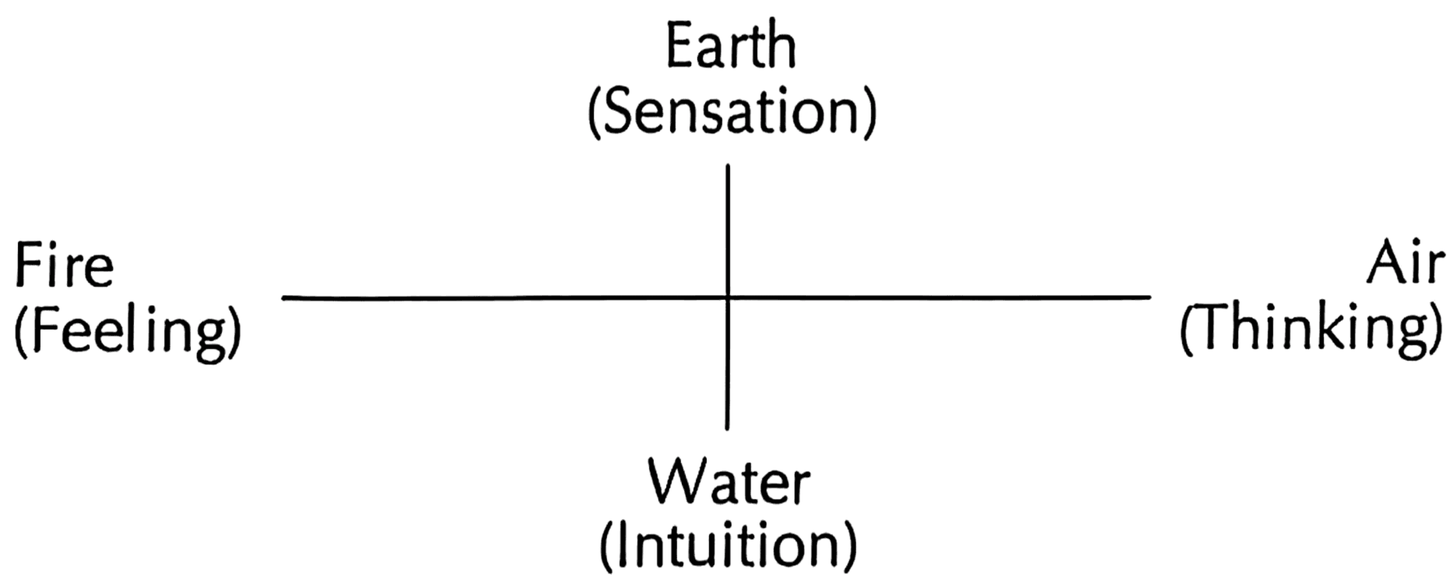
1. Herbert Silberer, *The Hidden Symbolism of Alchemy and the Occult Arts* (New York: Dover Publications, 1971), p. 4.

rather, to *intuiting* potentialities, hidden relationships, intentions, and possible sources. Sensation and Intuition are the two functions, according to this view, by which 'facts' and the 'fact world' are apprehended; Feeling and Thinking, those of judging and evaluating.''[2] Jung saw these concepts as pairs of opposites, as shown by the diagram below:



The manner in which a particular individual receives and evaluates information is suggested by the four Elements in the astrological birth chart. For several years I have correlated, with success, the symbolic assignment of Elements to signs which predominate in the birth chart with the above Functions of Consciousness. I associate fire signs (i.e., Aries, Leo, and Sagittarius) with feeling, earth (Taurus, Virgo, and Capricorn) with sensation, air (Gemini, Libra, and Aquarius) with thinking, and water (Cancer, Scorpio, and Pisces) with intuition, and use the point system favored by the British astrologer Charles Harvey to determine which signs are the most heavily emphasized in the chart. (Ascendant, Sun, and Moon receive 3 points; Mercury, Venus, and Midheaven receive 2 points; and Mars, Jupiter, Saturn, Uranus, and Pluto are given 1.) This correlation of the Elements with Jung's Four Functions is diagrammed below:



By assigning the Elements to Functions in this manner and also studying the planetary patterns in the signs, I have found it possible to discover the principal conscious functions in a particular client and resonate to his unique mode of receiving and evaluating information. It can be easily seen that such a tool is invaluable in establishing a sensitive understanding of the client by the

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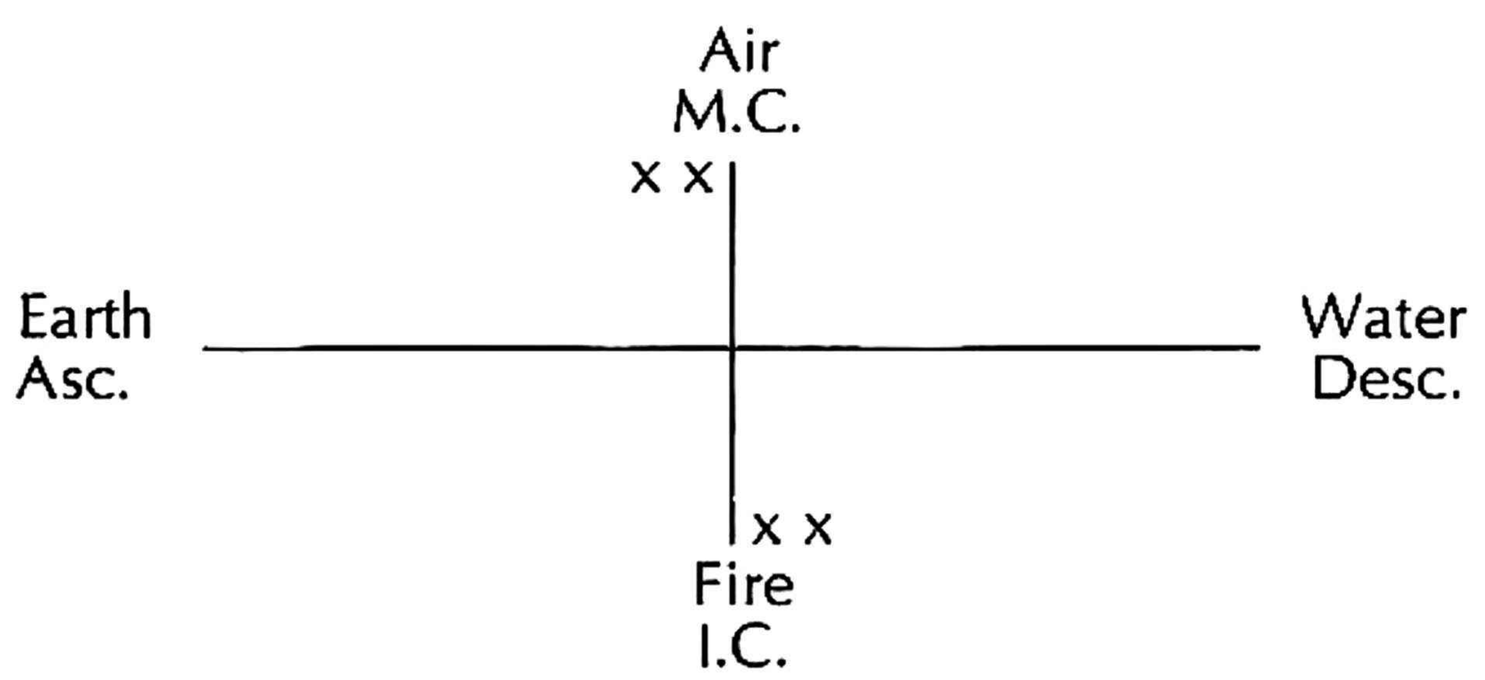
2. Joseph Campbell, ed., preface to *The Portable Jung* (New York: Viking Press, 1972), p. 26.

therapist. Precious time can be saved and misjudgments significantly reduced.

Jung tended to believe that people are dominated by one of the Functions, which then works with a second in a pair. (The remaining two Functions are usually disregarded, undeveloped, or repressed. "Individuation" was Jung's term for the *process* of achieving a certain command of all four, however limited or bounded we might otherwise be.) The easiest pairs to understand are the water/fire (intuition/feeling) and earth/air (sensation/thinking) types. The water/fire individual will be given to intuiting hidden relationships and intentions and will evaluate this information through "feeling" a certain way about it. The earth/air person may favor thought as a guide to judgment, understanding the world directly through imprints made on his senses. In this case, his senses give him information which is then judged in a linear way through thought.

Actually, I have found in practice that most people alternate between one function and the other of the pair, depending on the *department of life being affected*. This can be easily seen in the astrological chart. Suppose we have a scientist whose birth chart predominates in air and fire. He has an air sign on the tenth-house cusp and a fire sign on the fourth, with planets in both these signs and houses; and on his first/seventh house axis he has earth and water, as follows:



In his work and manner of presenting himself (tenth and fourth houses) he is dominated by the more linear modes of evaluating and receiving information, while in his personal life (fourth and seventh houses) he is able to bring feeling and intuition into play in a productive manner.

Unfortunately, life as experienced is more complicated that this, and we find in practice many variations on these themes. Indeed, our example turned around with earth and water on the fourth/tenth axis and air and fire on the first/seventh could make our scientist creative but unproductive in his work and a disaster in his personal relationships.

It is easy to see how misunderstandings can arise between people who are not aware of these different modes of conscious functioning. The intuition/feeling person will find the sensation/thinking person cold and the sensation/thinking person will find the intuition/feeling person illogical or impractical.

It is customary in astrology to designate earth/water signs as feminine or receptive and fire/air signs as masculine or active. One can see from the above how this works. Earth signs can be viewed as *receiving* information through the senses; and water, through the intuitive faculty. The fire/air axis represents the more active processes of evaluation and organization.

A nicely balanced pairing of Functions is one where receptivity and evaluation are in fairly even relationship. Thus intution goes well with feeling; sensation with thinking, intuition with thinking, and sensation with feeling. A more complicated picture emerges, however, when one finds the two receptive functions (intuitive and sensation) or the two evaluating functions (thinking and feeling) paired together. The primarily intuition/sensation individual is at the mercy of his or her intuitions and sensorium without the balancing factor of being able to do much about what is intuited or sensed (i.e., testing the validity of the material perceived by evaluating and acting upon it). In the primarily thinking/feeling individual you have someone who is opinionated but who is not conscious of what his or her opinions are based upon.

Both these types present special problems for the therapist. The receptive type, that is, the intuition/sensation person, may give an *appearance* of having a good grasp of his or her situation, especially if sensation is dominant. But this type cannot seem to muster the necessary psychic energy to do much with the apparent insights available, even if only to test their validity. And if intuition is dominant, this type may find difficulty in communicating at all. Such people seem to wander aimlessly through a montage of undifferentiated images either or both sensed and/or intuited.

On the other hand, the evaluative (thinking/feeling) clients are perfectly willing to say (air) or do (fire) a great deal but without being guided by insight. Their speech and actions are often rash and ill-considered. These people are generally poor listeners, and one has the distinct impression that their minds are running amuck at the very time they should be taking certain facts into account. Their logic is often impeccable, especially if air signs predominate, but a closer look shows the incorrectness of their premises (correct premises often being a matter of luck).

We now bring Jung's concept of anima and animus into our discussion. "The anima has been described as the femininity component of the soul image in contrast with the masculinity component known as the animus. Anima is often used as if it were the feminine component of men only, and animus as the masculine component of women only. But both men and women are said to have both components."[3] Although I recognize the validity

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3. Horace B. English and Ava Champney, *A Comprehensive Dictionary of Psychological and Psychoanalytical Terms* (New York: David McKay Co., 1958), p. 31.

of the last statement in the above definition and use that concept in my work, in the paragraphs that follow I will be dealing chiefly with the idea of the anima as a female component in men and the animus as a male component in women.

When it happens that the receptive individual is a male and the active evaluator is a female, an interesting anima/animus situation arises. In his interesting book *The Symbolic Quest* Edward Whitmont gives a good example of the anima-ridden male (or the sensation/intuition type):

> *Identity* with the anima manifests itself in all sorts of *compulsive* moodiness, self-pity, sentimentality, depression, brooding withdrawal, fits of passion, morbid oversensitivity or effeminacy—namely emotional and behavior patterns that cause the man to act like an inferior woman.[4]

The addition of Mars in feminine signs intensifies the hysterical affect that some men demonstrate especially in their relationships with women. This description becomes particularly germane when Saturn is involved in the receptive earth/water sigsn and makes hard aspects to a majority of planets also in the receptive or feminine signs. In this case Saturn acts as a force to repress the native's consciousness of his feminine qualities. The result is that the dominant sensation/intuition functions are denied by the conscious mind only to crop up in a troublesome way as projections in the client's dealings with women.

Whitmont goes on to describe the animus-ridden female:

> The thinking or feeling functions may be perfectly adequate but the premises upon which this thinking and feeling are based may be totally unrealistic. These premises are not adequately investigated because they seem beyond question. Judgments and emotional convictions therefore have not been formed by consciousness but are rather the basis upon which consciousness has been founded and from which it has developed. Hence the unconscious world of the woman's animus contains a formidable array of undifferentiated convictions, stereotyped manners and inflexible morals (the animus is a great moralizer). We find here the source of feminine dogmatism, rigidity, self-righteousness, inflation, aggressiveness and possessiveness.[5]

In other words, the inferior male is dominant in such a woman. Mars, when found in fire and air signs aspecting a preponderance of planets in these signs,

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4. Edward C. Whitmont, *The Symbolic Quest: Basic Concepts of Analytical Psychology* (New York: G. P. Putnam's Sons, 1969), p. 194.
5. Ibid., pp. 201–2.

is often the energizer making her even more opinonated. Saturn, as in the case of the man, signifies her effort to conceal and deny this part of her nature, and thus a disturbing complex is set up.

I should like to interrupt myself here to answer a question that may be forming in the minds of readers who are not astrologers, and I apologize to the latter for this necessary detour. "If this is shown in the birth chart is it fated?" or "Is it fixed, never to be changed?" you might also ask. The answer is that the patterns of growth are also shown in the chart. The progressed chart, either by secondary or solar arc directions, will give a very good picture of the *nature* of that process *and* when it is likely to manifest and in what way it will actualize. That is, in the chart of an animus-ridden woman the planets at various times will move out of the fire/air axis into the earth/water axis. One problem encountered in therapy might be that if there is a concentration of planets near the same degree in the fire/air signs, they will all by solar arc direction enter the earth/water signs at about the same time. In this case, whereas the orginial fire/air preponderence may have been difficult, the sudden change to earth/water and accompanying abrupt change to a receptive consciousness may bring on a crisis. (This may also happen when several planets happen to change sign at once through secondary progression.) The chart can help by showing when these changes have or are likely to occur and in what way. With this knowledge the therapist's task is made easier in guiding the client toward a positive integration of apparently irreconciliable opposites. The patterns of growth are so varied, however, and deal with so many different facets of personality and character, that I cannot hope to deal with them in this paper. I only mention them here to try to answer the question regarding free will and growth.

Returning to our anima-ridden male and animus-dominated woman, we find an apparently typical but actually extreme situation when these merge in a relationship. Literature abounds in examples, and perhaps because, as in many fields, literature has been dominated by men, the male tends to fare better than the female. Consequently, you often find as a theme in literature the long-suffering male tormented by a domineering witch of a woman.

A good example is Ford Madox Ford's *Parade's End,* often referred to as the Tietjens Tetralogy. In his introduction to the Bodley Head edition, Graham Greene describes Tietjens as "a good man tortured, pursued, driven into revolt, and ruined as far as the world is concerned by the clever devices of a jealous and lying wife."[6] Later, in his discussion of the third book as a more appropriate ending than the fourth book, he says:

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6. Graham Greene, introduction to *A Man Could Stand Up–,* vol. 3 of *Parade's End* by Ford Madox Ford (London: The Bodley Head, 1963), p. 5.

> This is a better book, a thousand times, which ends in the confusion of Armistice Night 1918—the two lovers united [Tietjens and his mistress], it is true, but with no absolute certainties about the past so deformed by Sylvia's lies (if they are lies) or about the future with that witch-wife still awaiting them there.[7]

It is, I believe, what Greene puts in parentheses that gives a better clue to the relationship between Tietjens and Sylvia, his wife. Lying may be too strong a word. Judging from her affects, it is more likely that Sylvia's extreme opinions result from faulty premises than that her statements are intentional lies. The frequently ill-considered words and actions of such types are based on erroneous observation. Often these faulty observations could have been corrected had the male *taken the trouble* to set the matter straight. Although Tietjens has been variously described as the "perfect gentleman," "the last of the Tories," or the "last English gentleman," one wonders when reading the book that Sylvia wasn't driven to even greater extremes by this patient misunderstander—or, better still, nonunderstander.

Parenthetically I should note here that it is not that the anima-dominated man is incapable of understanding but that he is unwilling to make the effort to deal with the animus-dominated woman's affect. Sylvia herself says it well in remarking on a telegram Tietjens has sent her outlining the terms of their "reconciliation":

> "He sent it out of consideration: the lordly, full dress consideration that drives me distracted. As he would say: He'd imagine I'd find it convenient to have ample time for *reflection*. It's like being addressed as if one were a monument and by a herald according to protocol. And partly because he's the soul of truth like a stiff Dutch doll. He wouldn't write a letter because he couldn't without beginning it 'Dear Sylvia' and ending it 'Yours sincerely' or 'truly' or 'affectionately.' He's that sort of precise imbecile."[8]

In another passage near the end of the book we find Sylvia addressing Tietjens:

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7. Ibid., p. 6

8. Ford Madox Ford, *Some Do Not . . .*, vol. 1 of *Parade's End* (New York: Alfred A. Knopf, Inc., 1966), p. 32 (italics mine). (Copyright 1924, renewed 1952 by Janice Brustlein. Reprinted by permission of Alfred A. Knopf, Inc. and the Bodley Head, Ltd.)

". . . But, in the name of the Almighty, how could any woman live beside you . . . and be for ever forgiven? Or no: not forgiven; ignored! . . ."[9]

On a lighter note, an example of this kind of communication gap can be seen in the Charles Schultz *Peanuts* cartoon which is included in this paper. The sexual relationship is turned around but the message is essentially the same.

Whitmont quotes Jung as noting that the animus "consists of *opinions* instead of reflections, and by opinions I mean *a priori* assumptions that lay claim to absolute truth. Such assumptions, as everyone knows, can be extremely irritating."[10] Jung goes on in a later passage to comment that with men "the question becomes one of personal vanity and touchiness."[11] He then says:

> Anyone who still had enough sense of humour to listen objectively to the ensuing dialogue would be staggered by the vast number of commonplaces, misapplied truisms, clichés from newspapers and novels, shop-soiled platitudes of every description interspersed with vulgar abuse and brain-splitting lack of logic. It is a dialogue which, irrespective of its participants, is repeated millions and millions of times in all the languages of the world and always remains essentially the same.
>
> This singular fact is due to the following circumstance: when animus and anima meet, the animus draws his sword of power and the anima ejects her poison of illusion and seduction.[12]

This is very well demonstrated in Edward Albee's play *Who's Afraid of Virginia Woolf?* as seen by the following passage:

> GEORGE *(Mocking):* Why baby, I did it all for you. I thought you'd like it, sweetheart . . . it's sort of to your taste . . . blood, carnage and all. Why, I thought you'd get all excited . . . sort of heave and pant and come running at me, your melons bobbling.

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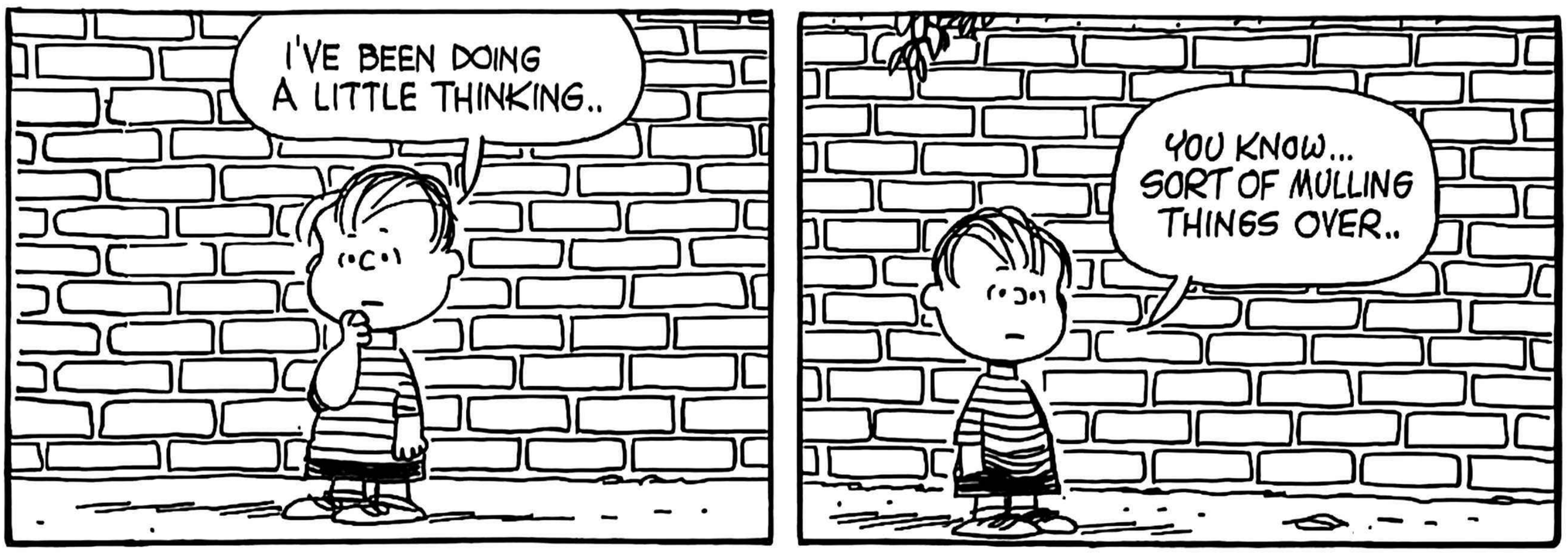
9. Ibid., p. 173.

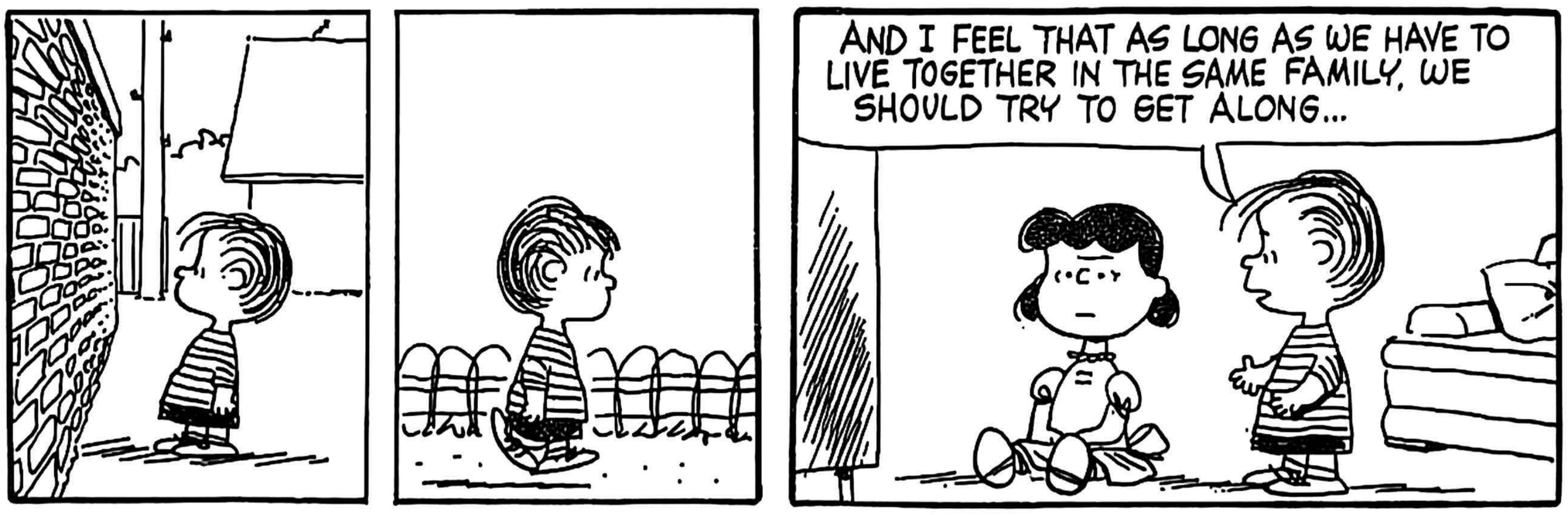
10. *Aion: Researches into the Phenomenology of the Self,* vol. 9, pt. 2 (Bollingen Series 20) of *The Collected Works of C. G. Jung,* ed. Gerhard Alder, Michael Fordham, William McGuire, and Herbert Read; trans R. F. C. Hull (Princeton, N.J.: Princeton University Press, 1968), p. 15; quoted in *Symbolic Quest,* p. 205. (Copyright © 1959 and 1968 by Bollingen Foundation. Reprinted by permission of Princeton University Press and Routledge & Kegan Paul, Ltd.)

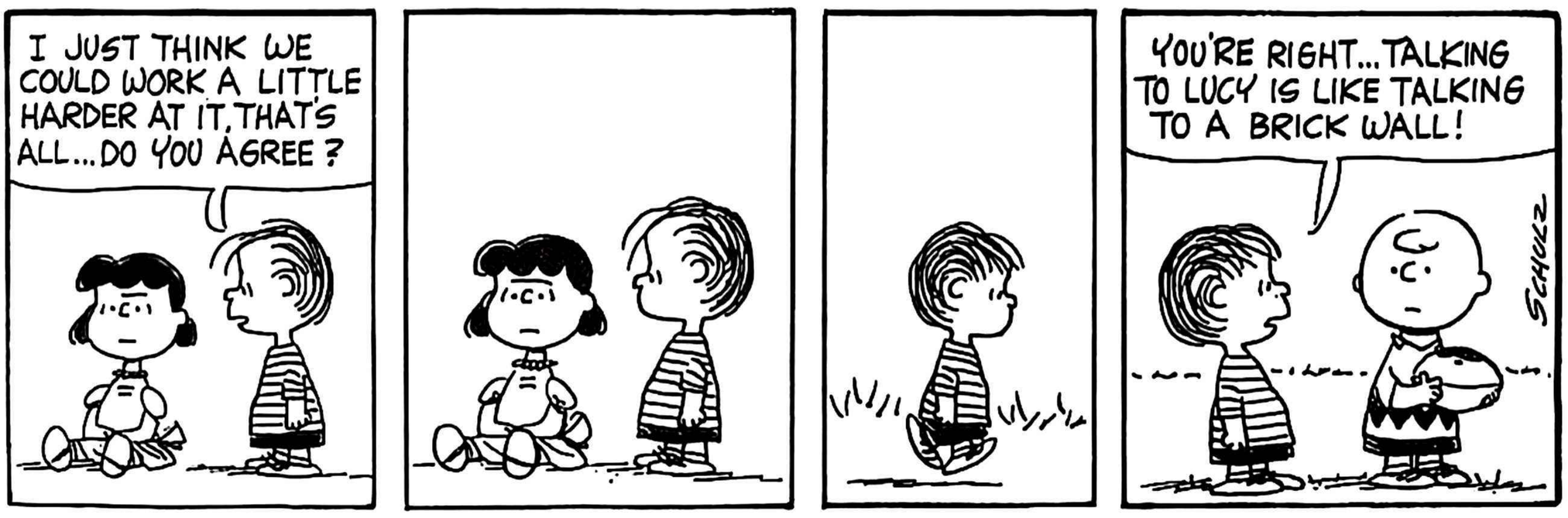
11. Ibid.

12. Ibid; quoted in *Symbolic Quest,* pp. 205–6.



AND I FEEL THAT AS LONG AS WE HAVE TO LIVE TOGETHER IN THE SAME FAMILY, WE SHOULD TRY TO GET ALONG...
I JUST THINK WE COULD WORK A LITTLE HARDER AT IT, THAT'S ALL...
DO YOU AGREE?




I JUST THINK WE COULD WORK A LITTLE HARDER AT IT, THAT'S ALL... DO YOU AGREE?
YOU'RE RIGHT... TALKING TO LUCY IS LIKE TALKING TO A BRICK WALL!
SCHULZ

© 1962 United Feature Syndicate, Inc.

MARTHA: You've really screwed up, George [i.e., reversed roles].

GEORGE *(Spitting it out):* Oh, for God's sake, Martha!

MARTHA: I mean it . . . you really have.

GEORGE *(Barely contained anger now):* You can sit there in that chair of yours, you can sit there with the gin running out of your mouth, and you can humiliate me, you can tear me apart . . . ALL NIGHT . . . and that's perfectly all right . . . that's O.K. . . .

MARTHA: YOU CAN STAND IT!

GEORGE: I CANNOT STAND IT!

MARTHA: YOU CAN STAND IT!! YOU MARRIED ME FOR IT!![13]

The above examples are somewhat extreme, but almost everyone has encountered this kind of situation at some time in his life. The intensity depends on the amount of imbalance in a particular area of life at a given time and can be seen in the astrological birth chart.

The outcome of a meeting betwen anima and animus need not always be negative. Indeed, it sometimes happens that two people who are predominantly one way or the other as shown in the birth chart can turn the tables, so to speak, and bring off a really fine relationship. In other words, the inferior male of the woman becomes superior while the inferior female of the male also reaches a positive externalization. I believe it was this that T. S. Eliot attempted in his play *The Cocktail Party*. Near the middle of the play we find an excellent example of a negative manifestation of anima/animus conflict in the following dialogue:

EDWARD: One of the most infuriating things about you
Has always been your perfect assurance
That you understood me better than I understood myself.

LAVINIA: And the most infuriating thing about you
Has always been your *placid* assumption
That I wasn't worth the trouble of understanding.[14]

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13. Edward Albee, *Who's Afraid of Virginia Woolf?* (New York: Atheneum Publishers, 1962), p. 152 (act 2). (Reprinted by permission of Jonathan Cape, Ltd.)

14. T. S. Eliot, *The Cocktail Party* (New York: Harcourt, Brace & Co., 1950), p. 96 (act 1, scene 3; italics mine). (Copyright 1950 by T. S. Eliot. Reprinted by permission of Harcourt Brace Jovanovich, Inc. and Faber & Faber, Ltd.)

and again:

EDWARD: . . . And they told me how well suited we were.

LAVINIA: It's a pity you had no opinion of your own.[15]

Later in the play Eliot, through the medium of the psychiatrist Harcourt-Reilly, attempts to bring the two antagonists together by confronting them with concrete issues. For Edward it is the possibility that he is incapable of loving (committing an act) and for Lavinia it is that she is incapable of being loved (receiving).

REILLY: And now you begin to see, I hope,
How much you have in common. The same isolation.
A man who finds himself incapable of loving.
And a woman who finds that no man can love her.

LAVINIA: It seems to me that what we have in common
Might be just enough to make us loathe one another.

REILLY: See it rather as the bond which holds you together.
While still in a state of unenlightenment,
You could always say: 'He could not love any woman';
You could always say: 'No man could love her.'
You could accuse each other of your own faults,
And so could avoid understanding each other.
Now, you have only to reverse the propositions
And put them together.[16]

As Whitmont says, "The acceptance of the anima as an independent other personality to which one is bound transforms her into an ally. (The same thing is likely to happen when a woman of flesh and blood is accepted in this way."[17] This is true also when a woman accepts her animus.

Not infrequently I run across marriages where this *conjunctio oppositorium* has been accomplished. One partner supplies insight and ideas while the other organizes and carries them out. An astrologer or therapist can often act as a catalyst for bringing about this kind of balance.

Since the chart shows the general pattern, the astrologer can, in a non-critical, non-judgmental way, bring two combatants into friendly alignment. In the past, a female who had masculine emotional reactions and a man who had the opposite were placed in an awkward position in our culture, and false roles had to be assumed, thus adding to the confusion and difficulty. I think it not so important who does what or how male/female balance is maintained.

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15. Ibid., p. 97 (act 1, scene 3).
16. Ibid., p. 125 (act 2, scene 1).
17. *Symbolic Quest,* p. 199.

What is important is that the principle be consciously recognized and kept in harmony and balance. Whitmont noted that "The anima constitutes a problem for the world at large no less than for the individual. Fear of the anima historically and collectively led to the degradation of women."[18] This situation has led to a masculinization of society and its attitudes. Even within the women's movement, one sees instances of fear of the anima among women themselves. Feminists should be alert to this so that they do not compound the very problem they are seeking to solve. The debasing of "femininity" among women in the movement could be easily perceived as another form of Uncle Tomism. Thus, a woman who assumes unnatural (for her) masculine postures in order to "be as good as a man" is debasing her own essential nature. Pluto's current transit through Libra is bringing this social problem of balance to the forefront. I hope this period will bring about a healthy societal solution or at least recognition of the true nature of the problem. As Pluto appears to represent the collective at a given time, its transits can give us an idea as to future trends. Pluto's progressions and directions in personal charts can indicate the effects of these larger trends on the individual.

One could postulate from the above examples that the Four Functions of Consciousness, which have been discussed astrologically here, provide a starting point for our inquiry into the nature of the anima/animus orientation. Planetary positions—especially of Sun, Moon, Venus, and Mars, which have traditionally been used to describe the nature of the "other" by the signs (elements) they occupy and the aspects they make—can offer more detailed information about these functions. A planet such as Mars will portray the nature of the power drive and its influence on the *process* of individuation. Saturn tells us what is being repressed, and its natal position can be helpful to the therapist in the uncovering process. Neptune communicates its messages from the unconscious through dreams and fantasies. During certain transits of Neptune the insistence of the unconscious on being heard can collide painfully with current conscious attitudes, setting up what I call a sense of being lost in infinity, where the phenomenal world seems distorted. This presents a special problem if Saturn is active at the same time. The conflict experienced can be almost unbearable, and supportive therapy is often indicated during these periods.

The above brief descriptions are supplied here only to give an idea of how astrology can be used to unlock hidden meanings in the analytic or therapeutic process. A much longer paper would be required to analyze in detail patterns that may be seen, but I think it can be observed from the present paper how such a task can be accomplished.

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18. Ibid., pp. 199–200.

Astrology and Modern Psychology

Margaret Morell

It has been fashionable in astrological circles for the past twenty years or so to talk about "correlating astrology with psychology," and it seems to me the time has come for astrologers to assess their motivations in this direction. Many professional astrologers, as well as the majority of people who consult them, are defensive of their belief in astrology, and so are all too prone to clutch at any straw that might waft them into the magic circle of "scientific acceptance." Thus, their motive in such a "correlation" is a justification of astrology. They tend to forget that astrology is the more ancient and by far the broader conceptual system. Rather than tailor astrological concepts to fit the psychological cloth, astrologers should seek to find where the developments of modern psychology fit into or enhance the patterns of astrology—where the new statement of human experience fits into the ancient knowledge of Man and his total experience.

The main contribution of modern psychology in general to astrology has been to supply the *subjective* value that was missing in the objective post-medieval interpretations of zodiacal signs, planets, and aspects. But it should be remembered that this psychological viewpoint of astrological concepts is not new.[1] The modern statement of the ancient understanding has grown hand-in-hand chronologically with the development of psychology as a method of treating emotionally disturbed but otherwise "normal" individuals. In fact, if anything, astrology anticipated this branch of psychology, for it was dealing with fundamental psychological patterns and motivations at a time when psychology was concerned only with the abnormal or diseased mind.[2]

This article, reprinted with minor editorial changes, is Part I of a paper that appeared in *In Search,* Spring and Summer 1959.

1. See André Barbault and Paul Colombet, "Heaven and Man," *In Search,* Winter 1959.

2. Alan Leo held this viewpoint, even though he did not couch his interpretations in technical psychological language. Charles E. O. Carter's *Encyclopaedia of Psychological Astrology* was published in 1924, only a year after the English translation of C. G. Jung's *Psychological Types,* and antedating A. A. Brill's *The Basic Writings of Sigmund Freud* and Alfred Adler's *What Life Should Mean to You* by thirteen years.

It is by no means my intention to underestimate the value of modern psychology to astrology. Like most modern astrologers, I believe that the most effective and dependable function of astrology rests exactly on its capacity to understand the picture of the human psyche—not only in its pristine form, but in its unfoldment as delineated by progressions, and in its response to outer pressures of the world in which we live, as indicated by the transiting planets. However, granting the importance of a new language of subjective reference, I think it would be a sad mistake to attempt to compress the magnificent universality of the conceptual structure of astrology into one level of comprehension of human experience.

This brings us to the question of what we mean by a "correlation" between astrology and psychology. Correlation, defined exactly, implies a reciprocity and mutuality—a *co*-relation. On this basis, we run into the danger of placing limitations on astrology, unless we understand that an astrological component will *encompass* rather than *correlate to* the psychological factor to which it corresponds.

From this standpoint, astrological concepts can be related to some of the psychological factors of all the various schools of modern psychology, i.e., one aspect of Saturn in the chart can be related to the "censor" of Freudian psychology; and another aspect of Saturn can be read in the Adlerian terms of the necessity for the individual to adjust to the demands of the organized group. In fact, the latter "correlation" is a fertile field for astrological exploration, particularly in dealing with the charts of children, and more specifically, with those of introverted attitude. (My own first thinking of astrology in terms of modern psychological language was related to the Adlerian rather than the Jungian school of psychology.)

It is, however, the analytical psychology of Dr. C. J. Jung that offers the greatest possibilities for "correlation" (using the word loosely as indicated above). In fact, the danger of jumping to conclusions is very great, for here is a psychology that has a twofold division (extraversion and introversion), just as astrology has a twofold division of masculine and feminine signs, the twofold division of northern and southern hemispheres, etc. Furthermore, this psychology has a fourfold division of types, just as astrology has a fourfold division of the elements, or the four quarters of the house circle or of the zodiacal circle. "Correlations" between several of the factors listed and Jung's types have appeared in print, and I have not found that any of them will stand up under *strict analysis*. By strict analysis, I mean analysis of a series of not less than twenty birth *hour* charts of individuals whose basic orientation (introverted or extraverted) and superior function have been determined by an accredited analyst. (Applications of psychological theories to the charts of famous historical personages are of questionable value, since of necessity one is drawing conclusions [about] subjective factors mainly from the objective evidence of public acts, which may have been dictated by circumstances rather than subjective motivation.)

It's baffling, to say the least, to encounter two approaches to human temperament, identical in basic structure and so tantalizing reciprocal in

certain particulars, which yet defy complete correlation *between their generalities*. The latter area is exactly where we would expect correlation to be most simple, for, in structure, both systems are certainly rooted in the same persistent concept—the inherent duality of nature and the four elements of Empedocles. It is probably due to this common ancestry that an elusive resemblence exists that tempts one to equate the "elements" of the two systems to each other.

The trouble is that though one "element" of the astrological structure may correspond quite closely with one of the Jungian types, the correspondence does not continue through the other three. For instance, there is a great deal that Jung says about the "thinking" type that is applicable to air-sign typed individuals (that is, those with a concentration of planets in air signs). There is also a fairly close resemblance between earth and "sensation." But if one tries to fit the Jungian concept of "feeling" to water and "intuition" to fire, discrepancies appear, for what Jung means by "feeling" is much closer to "fixity" than it is to water, and his concept of "intuition" has more in common with some aspects of "mutability" than it has with fire. Language itself is a problem here, for Jung's use of "feeling" is closer to "evaluation" than emotion, and his "intuition" involves an irrational yet *connective* type of process that is distinct from the unrelated hunch or sort of extrasensory perception commonly related to intuition. Thus, though parts of the fourfold zodiacal division can be related to parts of the Jungian fourfold division of types, considered as balanced structures, they are obviously two different sets of four types.

The four quarters of the circle of houses would seem to yield greater promise of results, if only on the common-sense basis that it would account for the possiblity of people of all the four types being born within the same twenty-four-hour span. My approach to this theory was independent of, and different from, that of Dane Rudhyar, for I placed sensation, the most primitive of the four functions, in the first quarter extending from the Ascendant to the 4th cusp, with intuition opposite; this is opposite to Mr. Rudhyar's placement of these two functions, although we both placed thinking and feeling in the same quarters of the house circle.[3] However, using the weight of planetary emphasis in the quarter as the indicator, this theory fell down in application. And all later attempts to use the placement of specific planets or combinations of planets, or to switch types to other quarters, failed to yield consistent results throughout even twenty charts.

My experience does not necessarily mean that correlation between one of the astrological fourfold structures with that of the Jungian types is impossible, nor that someone else may not find the key that has eluded me. Nor

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3. See Dane Rudhyar, *The Astrology of Personality* (1936; paperback reprint ed., Garden City, N.Y.: Doubleday & Co., 1970), p. 215.

does it mean that another series of charts might not prove one of the theories of correlation already put forward to be correct. I can only state here that all the applications of the Jungian system of "typing" that have come to my attention, plus those of my own devising, have been tested against a series of sixty charts which meet the requirements mentioned earlier, and none of them have agreed *consistently* with the typing as determined by an analyst.

The difficulty is not so strange when one considers that despite the simplicity of the Jungian theory of "types," in practice an analysis usually proceeds for some time before the analyst arrives at a final conclusion. Of course, here and there the analyst runs into a "textbook" type that can be recognized immediately, just as the astrologer meets a "textbook" zodiacal type once in a while. But the whole picture is complicated by the fact that most people have a good working use of at least one auxiliary function, so that the original fourfold structure has been enlarged by some analysts to eightfold or even sixteenfold.[4] Certainly, if the type could be easily determined by astrology, analysts would be most anxious to use our technique, and just as surely, it would simplify an astrological delineation enormously to know offhand that one is dealing with a "thinking-type" Pisces or a "feeling-type" Aries, for in either case, the general indications of the Sun would depart greatly from astrological expectations.

Something of the same problem applies to introversion and extraversion. These terms have been appropriated by astrologers who have had a tendency to ascribe a wholly extraverted character to the active or masculine (fire and air) signs, reserving the introverted attitude for the passive (water and earth) signs. This is a misunderstanding of the flow of energy that determines extraverted or introverted orientation. The traditional division of planetary weight (or singleton emphasis) above or below the horizon works out quite well in practice, although it *alone* should not be taken as a final indicator. Then too, there is the problem that many charts do not have a clear-cut difference in northern and southern hemisphere emphasis; this squares with the psychological situation, for many people operate with almost equal facility from both the introverted and the extraverted standpoint—they are, to use that ubiquitous adjective, ambivalent. It should also be remembered that almost all people today have to acquire some capacity for extraverting if they are to cope with life in our extraverted society. In the development of an extraverted function, there seems to be some validity in considering the masculine and feminine signs. Though in itself each sign has an introverted and extraverted side (i.e., the typical energic character of the sign can be directed either inward or outward), in general the fire- and air-sign introverts

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4. See Andrew S. Gibb, *In Search of Sanity* (New York: Farrar & Rinehart, Inc., 1942).

are able to extravert more easily than their opposites, and with less discomfort to themselves or others. This is probably even more true of a fire or air Ascendant than of a fire or air Sun.

Despite my apparently negative conclusions as to the possibility of correlation between the astrological and Jungian psychological structures *as structures,* there is no doubt that a study of the Jungian classifications can add to astrological interpretation. And there is every reason to use any tool that can broaden a concept, even though one total structure of thinking will not fit precisely into the other. For instance, the practical, deductive reasoning from objective facts or objects which we associate with the typical Gemini approach is very close to a description of an extraverted thinking-sensation type in Jungian terminology. But we know that every Gemini does not reason in this fashion—that some reason differently, and others do not reason well at all. If we grant validity to the Jungian typing system, and also hypothesize that representatives of all the combinations of types can be born under each of the zodiacal signs, then it is up to us to "think through" how the Gemini function would act in an introverted rather than an extraverted thinking-sensation capacity; in a thinking-intuition capacity from both orientations; in a feeling-sensation and a feeling-intuition capacity from both the extraverted and introverted attitudes. The result should be an enlarged and comprehensive interpretation of the potentials of the signs of the zodiac. In this way Jungian psychology could, in truth, make a major contribution to a fundamental area of astrology that could well use some creative thinking; for we are still describing the signs in much the same terms used by Ptolemy, who himself conceivably did not know all the philosophy of the centuries of astrological thinking that preceded his times.

Before leaving the subject of "typing," perhaps I should say that I have been able to determine both the type and orientation in a number of charts delineated for an analyst, with nothing to guide me except the chart itself, that is, no data on the personality of the native. My determination of these factors was based on a reading of the *total* chart, however, rather than on any set of rules regarding distribution of planets in signs or houses. Nor do I think that I am particularly gifted in this direction. I think rather, that any competent astrologer with a sound understanding of the Jungian types could arrive at the right conclusion in the majority of cases.

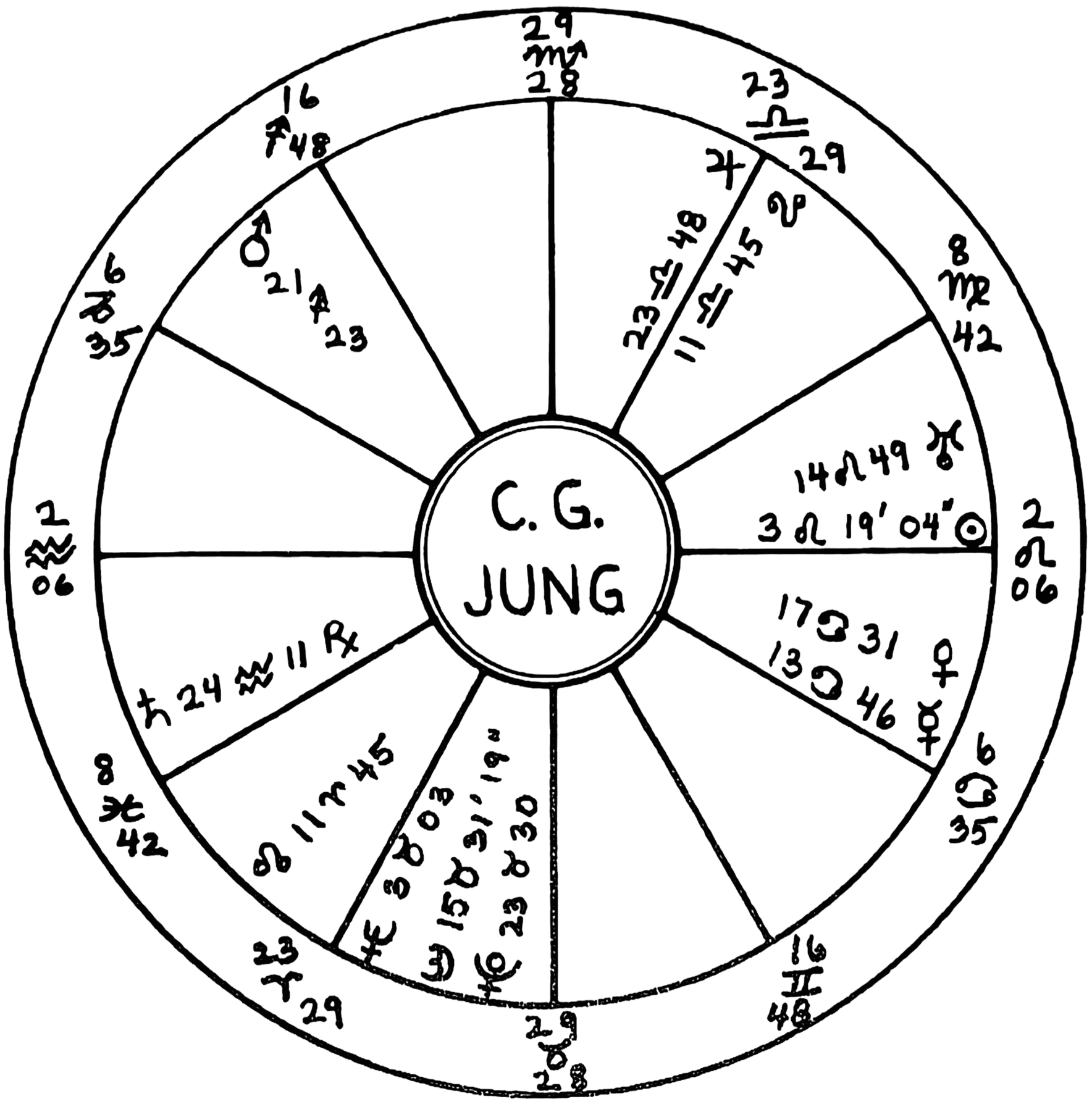
The Horoscope of C. G. Jung

Recently Jung's daughter, who is an astrologer, published a chart for her father which differs from the versions given by Dane Rudhyar and Marc Edmund Jones. We offer it here because the data comes from a source close to the native and because events in Jung's life seem to bear this chart out quite well. In her most interesting article ("Some Reflections of the Horoscope of C. G. Jung," in *Spring: An Annual of Archetypal Psychology and Jungian Thought* [New York: Spring Publications, 1975], pp. 35–55) Gret Baumann-Jung gives the chart and birth data and then shows the way in which transits and progressions signal the important internal events and spiritual crises in her father's life. The birth time she gives is 7:32 P.M., which is evidently true local time. Starting with the chart given by Frau Baumann-Jung, A. Charles Emerson has taken the dates of five important external events and rectified the time using Uranian techniques. The time Emerson arrives at differs from Frau Baumann-Jung's by only two minutes. It is this rectified chart, with exact positions as given by Astro Computing Services, that we give on the following page.

For those who wish to trace transits and directions, we list some important external events in Jung's life below (underlined dates were those used in the rectification):

1887, early summer: struck by a classmate and hit head on curbstone, almost losing consciousness. Began to have fainting spells when he had to go to school. Stayed out of school for 6 months.
1896, January or February: death of his father, who had become bedridden in late autumn of 1895.
1900, December 10: took up his first professional post as assistant physician at Burghölzli Psychiatric Clinic, Zurich.
1903, February 14: married Emma Rauschenbach, who bore him 4 daughters and a son and became his close collaborator.
1923: sudden death of mother.
1944, January 26: broke leg or foot and shortly afterward had heart attack or stroke (sources differ).
1955, November 27: death of his wife, of a heart attack.
1961, June 6, afternoon: died near Zurich, after having had mild strokes three weeks and again a few days before.

Is is interesting to note that among the angles, traditional planets, and four asteroids, the computer picked out fourteen aspects with less than a degree of orb. The hard-to-see ones are Moon biquintile Mars, Venus biquintile Saturn, Mercury sesquisquare Midheaven, and Jupiter quintile Juno.



Tropical

Birthplace

Carl Gustav Jung, born July 26, 1875, 7:33:57 True Local Time, Kesswil, Switzerland (9E19, 47N24 geocentric latitude). Data from Gret Baumann-Jung; rectified by A. Charles Emerson using five events.

Declinations:

Sun	19 N 26	Saturn	14 S 45
Moon	19 N 15	Uranus	17 N 01
Mercury	20 N 31	Neptune	10 N 53
Venus	22 N 33	Pluto	4 N 45
Mars	27 S 53	Ascendant	19 S 42
Jupiter	8 S 09	Midheaven	20 S 03

Longitudes:

True Node	10 Aries 49	Cupido	12 Gemini 40
Fortuna	14 Scorpio 18	Hades	12 Aquarius 40
Vertex	4 Virgo 35	Zeus	25 Gemini 13
East Point	24 Aquarius 59	Kronos	1 Aries 38
Ceres	21 Leo 31	Apollon	2 Leo 48
Pallas	9 Leo 21	Admetos	7 Pisces 31
Juno	12 Leo 20	Vulcanus	13 Taurus 20
Vesta	2 Leo 21	Poseidon	3 Virgo 21

The Era of Continuous or "Field" Astrology: A Preliminary Study of Hemophilia

Newton S. Lichtblau, M.S.,
Ralph Sansbury, M.S.,
and A. Charles Emerson

The authors believe that certain work done recently, if validated, will mark a new astrological era, characterized by the following two developments:

1) The correlation of cosmic factors with human occupational, hereditary, emotional, and physical conditions (such as Gauquelin and others have already done) will have been extended to such a variety of conditions with such a high degree of statistical confidence that established science will be increasingly inclined to give these matters further investigation.

2) The mushrooming of variables which results from the use (in addition to the traditional planets and angles) of asteroids, lunations and eclipses, fixed stars, the Vertex, the cusps of the Meridian and Koch house systems, and planetary nodes (both geocentric and heliocentric)—not to mention the doubling of all horoscopic elements when their antiscion points are added—had led to a situation where the astrologer absolutely requires the help of the computer if he is to do quantitative research.

Not only are there a great many elements to deal with. It seems intuitively obvious that the cosmic determinants of human behavior do not

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We wish to acknowledge a debt of gratitude to all those whose contributions made this study possible—in particular to Ms. X. Porter Friedman for obtaining the hemophilia data, and to Dr. Zipporah Dobyns for providing the program for computing planetary positions used in this research.

consist of isolated factors, but, rather, are the result of complex inter-relationships of many factors acting jointly. For example, a Moon square Uranus aspect may acquire far greater potency when found together with a Venus square Saturn aspect in the same chart. In short, we need to combine and weight many factors in order to develop a system of gradient evaluation ranging from *impossible* that a certain type of behavior would occur through *highly probable* that it would, with all the intermediate stages of relative possibility defined.

Moreover, it is not adequate to make *qualitative* statements concerning the likelihood that a given event will occur. If astrologers are properly to fulfill the scientific criteria of prediction and control, they must generate precise *quantitative* statements assigning a *measure of probability* for any given event. Thus some method must be devised for assessing the importance or unimportance of a given cosmic factor, both in relation to other such factors, and as pertaining to a terrestrial event it may signify.

This cannot be achieved by a priori reasoning. It demands an impartial empirical examination of all possible contributory factors. This is why we deal with hundreds of cosmic points rather than with the handful employed by classical astrology. In doing so, we are making the transition from a small, finitely specified structure to a semi-continuous one dealing with currents of force established in complex, ever-changing zodiacal structures. Hence the title of this paper.

Applying the Concepts

Two of the authors (N. Lichtblau and R. Sansbury) have had much professional experience in multivariant analysis. It was on the basis of this experience that the idea of using discriminant analysis (a type of multivariant analysis) was first brought to the attention of the NCGR New York Chapter Research Committee. Shortly after the November 1–3, 1974, NCGR conference in New York, the first-named author gave a presentation of discriminant analysis to the committee and turned over to the committee a box of cards constituting a stepwise discrimination program. He then suggested using aspects in multiples of 15° for screening purposes, and participated in the initial computer runs over a period of three weekends. These runs on both suicide and hemophilia data gave results yielding a very high percentage of correct classifications of both subjects and controls.

As he pointed out publicly, this fact had to be regarded with great reserve, because the results contained a strong indication of curve fitting rather than being unmistakably a classification based on statistical properties. The problem was that the same data which were used to compute the coefficients were then classified by those same coefficients, leading to circularity and thus contravening a true test. At this point it was not clear whether, in fact, any valid effect existed. In order to find out whether it did, the authors

of this paper undertook a series of investigations based on more rigorous statistical procedures.

A Subsequent Hemophilia Study

Discriminant analysis is concerned with trying to determine whether two or more populations differ sufficiently to permit a classification of an unknown subject into one of these populations. In the case of our research on hemophilia, the question is, do cosmic factors existing at the time of birth aid us in distinguishing those who have hemophilia from these who do not?

The procedure is to compute the means of the variables in the two groups, and to see whether these means differ sufficiently to permit a relatively correct classification of cases where the variables are known, but not the population from which each case is drawn.

The program used to do this was a stepwise discrimination program, whose operation can be briefly described as follows. The program is capable of operating in a fully automatic mode, and was so operated in this instance. All that is required in the automatic mode is for the variables that are to be analyzed to be submitted to the program, whereupon the program itself assumes complete control. For any given variable, the means in the two populations are computed. Then, depending upon how different these means are, and also taking into account the clustering of sample populations around these means, a discriminating rank is assigned to the variable.

Naturally, the greater the difference of the means, the greater the discriminating power of the variable. The program, starting with the highest-ranking variable and utilizing a recursive process involving the elimination as well as the addition of variables, finally constructs a set of the most powerful discriminating variables, taking interaction effects partially into account (subject to the limitations of this particular procedure).

Based on the set of the most powerful discriminating variables, an index in constructed which is a weighted sum (linear function) of these variables. The probability of a person having hemophilia is a function of this index, which synthesizes the effects of the different aspects into a single number appropriate to a specific problem.

How the Study Was Conducted

Nearly five hundred variables were analyzed. In this particular study we used aspects between the heliocentric longitudes of the Sun, Moon, and eight planets plus the four largest asteroids (Ceres, Pallas, Juno, and Vesta). We also used aspects between the geocentric longitudes of all the above bodies plus the Moon Node, Midheaven, and Ascendant. In addition we used aspects from the geocentric planetary nodes (including Moon Node) to the Midheaven, Ascendant, and the heliocentric positions of the Sun, Moon, planets, and asteroids.

The aspects considered were most but not all of the multiples of 15° which, expressed modulo 180°,* were: 0°, 30°, 45°, 60°, 90°, 120°, 135°, 150°, and 180°. If an angle was within plus or minus 3° of any of these aspects, it was set to 1 (i.e., it was counted as an aspect); otherwise it was set to 0 (was not counted at all).

The hemophiliac population was divided into 75 cases for coefficient calculation, and 23 cases for classification. The non-hemophiliac group was divided into 75 cases for coefficient determination and 25 cases for classification. Thus the cases used for classification were not used to develop the classification functions.

The Results

Of the 23 hemophiliacs, 18 were correctly classified, and 5 incorrectly. Of the 25 non-hemophiliacs, 13 were correctly classified and 12 incorrectly. A chi-square distribution with one degree of freedom computed for the correct and incorrect classifications of the 23 hemophiliacs and 25 non-hemophiliacs was 4.08, giving a confidence level of 95%.

Among the variables found to be prominent were:

Earth helio	in aspect to Neptune helio
Mercury helio	in aspect to Moon Node geo
Venus helio	in aspect to Pluto Node geo
Saturn helio	in aspect to Pluto Node geo
Mars geo	in aspect to Ascendant
Juno geo	in aspect to Moon Node geo
Saturn geo	in aspect to Ascendant

The aspects of Saturn to the Ascendant proved particularly interesting. Since these occur many times daily due to the fast motion of the Ascendant, the sampling of this variable is excellent. Of the 75 hemophiliacs, 28% showed this aspect; whereas of the 75 non-hemophiliacs, 52% showed it. For this variable $F_{1\,149} = 9.4$, giving a confidence level of greater than 99%. Thus a Saturn aspect to the Ascendent was much more prominent in the group with normal blood clotting. Such a result is notable in view of the classical association of Saturn with crystallization.

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*"Modulo 180°" means that angles are expressed so that for any angle greater than 180°, 180 is subtracted. Thus, an angle of 210° would be expressed as 30°, an angle of 270° as 90°, and so forth. The above list thus implies that similar 15° multiples on up to 360° were used.

Because of the smallness of the populations available and also other related sampling problems, the above results have to be considered as tentative, subject to verification on larger samples that are properly matched and distributed in time. It is hypothesized that the Saturn-Ascendant relation will continue to hold in larger studies.

Conclusions

The present investigation showed that with regard to a sample of hemophiliacs versus a control sample of non-hemophiliacs, certain variables showed significant differences between the two populations. But, unlike the earlier studies, which resulted in a very high classification of both subjects and controls, the subsequent, more sophisticated, procedures resulted in a *reasonably good* classification of subjects, but *no* classification of controls. The controls in this later study were classified at a random 50% level, indicating that curve fitting had indeed taken place earlier.

Thus, at this point, our work shows cosmic factors functioning as necessary, but *not* sufficient, conditions. That is, if these factors were lacking, hemophilia would be very unlikely; but if these factors were present, this would not necessarily mean that hemophilia also would be present. Further work is needed to determine whether or not these results can be sharpened.

The use of discriminant analysis recommended itself as a preliminary screening mechanism, but it seems reasonable that a more complete elucidation of the complexities of the subject would require a more sophisticated methodology. And, in fact, additional preliminary studies are now in progress employing more advanced methods. These studies, which are yielding results representing a substantial sharpening of the results reported here, will be presented in a future paper.

In closing, we observe that the methodology used in the present paper meets the criteria specified in the introduction. It can synthesize the effect of any number of cosmic factors, and the results are specified in a fully quantitative way in the form of probabilities. We believe that we have here taken some of the initial steps in transforming the study of cosmic factors into a quantified form capable of meeting the standards of modern-day science.

A Vernon Clark-Model Experiment Distinguishing Exceptionally Gifted, High-Performance, from Profoundly Retarded, Low-Performance Children

R. Anthony Joseph

Purpose

This experiment was designed in part to replicate Vernon Clark's original hypothesis, tested first in 1959, which proposed to investigate the validity and reliability of the astrological method. Substantially the same as Clark's, our hypothesis was as follows:

> Astrologers working with material which is solely derived from birth data can successfully distinguish, at a statistically significant level, between individuals with preselected characteristics; and their ability to do so can be judged by means of ordinary statistical procedures which are used to establish the validity and reliability of any psychological instrument.[1]

But whereas Clark in Part III of a 1960–61 experiment asked astrologers to distinguish between birth charts of "healthy intelligent" from those of "cerebral palsied" natives, in the present experiment astrologers were asked to distinguish between charts of "highly gifted" and those of "severely retarded"

This study was sponsored and designed by members of the Boston Chapter of the National Council for Geocosmic Research, Inc. The authors would like to thank Milton Stark of New York City and Carol Hubert of Berkeley, California, for their assistance with the statistical material.

1. See Vernon Clark, 'An Investigation of the Validity and Reliability of the Astrological Technique," *In Search,* Winter, 1960.

children.[2] The reasons for repeating Clark's experiment with a qualitatively different population were several:

1) We wanted to see for ourselves if Clark's results would bear up under a similar experiment. It is customary in scientific procedure to repeat an experiment as a check.

2) Certain techniques, such as the use of midpoints and planetary nodes, were not widely employed at the time of the original investigation.

3) If the astrologers participating in the new study were successful at distinguising between the high- and low-performance groups, it would seem useful to study the techniques by which they made their judgments. Accordingly, participants in this experiment were asked to describe their methods.

4) It seemed possible that statistically significant results in this study might lead to new astrological theories of high performance versus low performance in children.

Procedure

The birth data used in the study consisted of 20 cases provided and selected by Margaret Millard, M.D., pediatrician at the Portland, Maine, Medical Center. "Birth data" was defined here as that provided by hospital records, and included day, month, and year of birth, together with exact time of day and geographical location expressed in longitude and latitude.

All birth data was presented to a computer (in this case an IBM System 370, Model 155, located at the University of Southern California) for the erection of the birth charts, thus eliminating any subject manipulation in the construction of the charts themselves and minimizing chances of mathematical errors. In addition to the usual tropical planetary longitudes, the computer printout included house cusps in the Placidus and Birthplace systems, planetary declinations, planetary distance values, the perigee and apogee and perihelion and aphelion of each planet, the planetary nodes, aspect analysis, and midpoints. This data together with the raw birth data was supplied to all participants in the study.

Before the twenty charts were computed, they were paired off randomly males with males, females with females. One of each pair in the series was the chart of a person described as "highly gifted" or "exceptionally gifted" in an explanatory letter sent to the participants; and the other in the pair was the chart of a person described as "severely retarded" or "profoundly retarded." To quote from the same letter, "gifted is defined simply as extremely high learning performance and retarded as extremely low learning performance.

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2. See Vernon Clark, "Experimental Astrology," *In Search,* Spring, 1961.

Bear in mind that the charts within a pair represent extreme polar opposites on a continuum of learning performance."[3]

The ten gifted children were each personally known to Dr. Millard. Three in this group were reading at the age of four. Four were class spelling champions at a very early age. Several more tested at an I.Q. level of 150; one tested at 170 while another tested at 168. They were all high achievers by the average standards of measurement currently in use in the British and American educational systems. (In both Clark's original experiment and the present one it should be noted that in the case of Clark's "healthy intelligent" and in that of the present "highly gifted" children, they were in and had maintained at the time of the experiments good health, other than the usual childhood illnesses such as mumps, measles, or chicken pox.)

The ten retarded children and/or their families were at one time also known to Dr. Millard. All of the children survived infancy, yet none could speak nor were they toilet trained. The causes contributing to their mental or physical retardation were varied. "Retarded," however, was defined as poor or low learning performance to the point where the children were helpless and in need of custodial care, and it was to this constant that the participating astrologers were asked to address themselves in distinguishing this group from the high-performance children.

Twenty-three astrologers participated the study. In order to ensure an accepted level of competence they were selected by directors and policy makers of the American Federation of Astrologers, Inc., the National Council for Geocosmic Research, Inc., and the International Society for Astrological Research, Inc.

The experiment was conducted by mail. Participants were sent identical letters explaining the experiment, and provided with the computer data mentioned above, uniform sheets on which to record their answers, and uniform envelopes in which to return their answers, thus ensuring their anonymity. They were requested not to sign their answer sheets, and to return them, if possible, within six weeks. On the answer sheet for each pair there was ample space to indicate which system, techniques, and astrological configurations the participant used in arriving at his judgment.

A referee (an impartial individual who was neither an astrologer nor a member of the organization sponsoring the research) was given the key to the correct answers and asked to score the astrologers' judgments against this. Other than the referee only Dr. Millard (as the source of the data) had the key to which was which in the pairs.

A control group was not considered necessary, as the participants were not given any additional information which might have assisted them in their judgments. This was in keeping with the original Part III of the Vernon Clark experiment, where no case histories were provided the astrologers, and no control group was used.

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3. Form letter dated August 8, 1973 and signed by Tony Joseph.

Results

Whereas the results of Clark's Part III experiment showed that 20 astrologers performed above chance and 10 at chance or below (yielding $p = .01$, thus suggesting that there is less than one chance in one hundred that the results could have come about through accident), the results of the present experiment showed that the correct judgments of the 23 astrologers did *not* differ significantly from chance. Of the 10 pairs of charts used in the present study, the mean number of pairs right per astrologer was 5.217. The correct and incorrect judgments of the 23 astrologers are tabulated below.

Total Right	Astrologer Code	Pair 1	Pair 2	Pair 3	Pair 4	Pair 5	Pair 6	Pair 7	Pair 8	Pair 9	Pair 10
5/10	1	0	1	0	1	0	1	0	0	1	1
7/10	2	1	0	1	1	1	1	1	0	1	0
6/10	3	1	1	1	0	1	0	1	0	1	0
5/10	4	0	1	0	0	1	1	0	1	1	0
5/10	5	0	1	1	0	1	0	1	0	1	0
5/10	6	0	1	1	1	1	0	1	0	1	0
4/10	7	1	0	1	0	0	0	1	0	0	1
4/10	8	1	0	1	0	0	1	0	0	0	0
4/10	9	0	1	0	1	1	0	1	0	1	0
5/10	10	1	0	0	1	1	1	0	0	0	0
6/10	11	1	0	0	1	1	0	1	0	1	0
5/10	12	1	0	0	1	1	0	0	1	1	0
4/10	13	1	0	0	0	1	1	0	0	1	1
5/10	14	1	0	0	0	1	1	1	0	0	0
4/10	15	0	1	1	1	0	1	0	0	1	0
7/10	16	1	1	1	0	1	1	0	1	0	0
5/10	17	0	1	1	1	0	0	0	1	1	0
8/10	18	0	1	1	1	1	1	1	1	1	0
4/10	19	0	1	0	1	1	0	0	0	1	0
6/10	20	0	1	1	0	1	1	1	0	1	0
5/10	21	1	0	0	1	1	1	0	0	1	0
6/10	22	0	0	1	1	0	1	1	1	1	0
6/10	23	1	0	0	1	1	0	1	1	1	0
Correct		12	12	12	14	17	13	12	7	18	3
Mean		.5217	.5217	.5217	.6086	.7391	.5652	.5217	.3034	.7826	.1304
Standard Deviation		.5106	.5106	.5106	.4989	.4488	.5068	.5106	.4704	.4216	.3442

The means can be better understood as percentages: for example, for the first pair, considering all the astrologers' responses, 52% of the time the correct

choice was made. The highest rate of success was for pair #9 (78% of the astrologers' guesses were correct) while the lowest rate was for pair #10 (13% of the astrologers' guesses were correct). An examination of the actual cases may help to explain why there is such an unusually large discrepancy here. To determine the probability for each pair, the normal-distribution function was applied. The formula is:

$$Z = \frac{\bar{x} - .5}{\sqrt{pq/n}}$$

where Z = number of correct guesses; $\bar{x}$ = the mean; p = probability; q = .5 (probability of a correct guess); and n = number of total responses. This formula determines the number of correct guesses that would occur by chance.

$P\{Z = 18\} = .9977$ (for pair # 9)	or .2% of the time (2 times out of 1000) one can expect to get 18 or more correct responses
$P\{Z = 17\} = .9916$ (for pair # 5)	or .8% (8 times out of 1000) one can expect to get 17 or more correct responses
$P\{Z = 14\} = .8599$ (for pair # 4)	or 14% of the time one can expect to get 14 or more correct responses
$P\{Z = 13\} = .7422$ (for pair # 6)	or 26% of the time one can expect to get 13 or more correct responses
$P\{Z = 12\} = .5871$ (for pairs # 1, 2, 3, and 7)	or 41% of the time one can expect to get 12 or more correct responses
$P\{Z = 7\} = .025$ (for pair # 8)	or 98% of the time one can expect to get 7 or more correct responses
$P\{Z = 3\} = 0$ (for pair # 10)	or 99.9% of the time one can expect to get 3 or more correct responses.

The Pearson Correlation Coefficient was applied to the data to see what relationship, if any, existed between particular astrologers and correct judgments. If two or more astrologers judged correctly for most or all pairs, it would be interesting to see what methods these astrologers used and what factors these methods had in common. This type of analysis yielded results of some significance.

Likewise, if two pairs were highly correlated among the astrologers' judgments (whether the judgments were correct or not) there might be some underlying factor common to both pairs that might be affecting the judgments. The Pearson Correlation Coefficient did not reveal any such significance in the correlation of pairs.

Discussion

There are several basic ways in which the present experiment, which did not yield above-chance results, differed from the original Vernon Clark Part III experiment, which did.

First of all, at least one of the two populations in the Clark study was a more homogeneous group. Whereas in one of Clark's groups the entire population had cerebral palsy, in the present study the "profoundly retarded" group was defined only by the inability of its members to speak or be toilet trained. The causes of the retardation were varied. Three of the children had severe cerebral palsy due to the hemorrhage of the mother at birth, one had the Cornelia Van Damm syndrome, one had Niemann-Pick disease, one had Alpert's syndrome, two were autistic, and two had non-specific profound retardation.

Thus the task of distinguishing between extremes in learning performance may have been rendered too difficult in the present experiment by the widely differing causes of retardation. It is possible that the complexity of the sample interfered with the astrologers' ability to evaluate what the "retarded" children had in common and, similarly, what the "gifted" children had in common.

Another major difference between the two experiments was that the Clark study dealt with an exceptional ("cerebral palsied") group versus a normal ("healthy intelligent") group whereas the present study dealt with two extremes. It is noticed that similar patterns (such as exact aspects between planets) occur in the birth charts of individuals at both extremes, as contrasted with the charts of average persons. It may prove easier to differentiate an individual at either extreme from normals (as was done in Vernon Clark's experiment) than to differentiate the extremes from each other.

One other point emerged with regard to the present study. The "high" and "low" performance of the two groups was not determined by any one specific educational or psychological scale. The giftedness of children in pairs #1,2,5,6,7, and 9 had been clearly established with several years of observed performance in addition to frequent administration of intelligence scales, but such was not the case with all the gifted children; and the retardedness of the children in the low-performance group was not established by means strictly comparable to those used to establish the giftedness of the first group.

In future experiments it is proposed that more homogeneous data, such as a single form of retardation, be used. A research project studying Down's syndrome is in fact under way.

Also, several astrologers advised the designers of this experiment that the task might have been more manageable if there had been two sets of ten pairs each, one set comparing gifted, high performers with normal or average performers in clear distinction to another set distinguishing retarded, low performers from another set of normals. A follow-up experiment is planned to see whether presently-known astrological techniques will be more sucessful in differentiating normal individuals from both extremes in learning ability.

Finally, attention should be paid to the use of more uniform methods of measuring such variables as "high" and "low" performance, and also to the matching of groups with respect to age.

Summary

Twenty-three astrologers operating at a high level of confidence were unable to distinguish between "exceptionally gifted," high-performance children and "profoundly retarded," low-performance children by an investigation of their astrological birth charts. Birth data was paired off randomly, males with males, females with females, and birth charts containing unusually detailed information were erected by computer. One of each of the ten pairs in the series was the chart of a profoundly retarded person and the other, of an exceptionally gifted person.

The mean number of pairs right per astrologer was 5.217. The highest rate of success was for pair #9 (78% of the astrologers' judments were correct) while the lowest rate was for pair #10 (13% of the astrologers' judgments were correct). A follow-up examination of the actual cases may help to explain why there was such an unusually large range of correct judgments between pairs #9 and 10 and 5 and 8.

In employing the Pearson Correlation Coefficient some significance was found, indicating that several astrologers tended to judge certain pairs correctly. An examination of these pairs and the techniques used to arrive at the judgments might assist astrologers in evaluating their systems for distinguishing learning performance.

The experiment failed to support the capacity of astrological techniques as currently practiced to differentiate between gifted and retarded individuals.

We are just beginning to apply the tools and methods of modern science to the ancient study of astrology. The sky has always been man's clock, calendar, and compass: his means of orienting himself in time and space and his key to meaning. The road to knowledge is built from both failures and successes. The former are as important as the latter in our search for answers to life.

Gifted vs. Retarded: The Charts

On the following pages we give the ten pairs of charts used in the Vernon Clark-model experiment described in this issue.

In each pair, one chart is that of an exceptionally gifted child showing high learning performance in school; and the other is that of a child severely retarded to the point where it is unable to speak or be toilet trained, and is in need of custodial care. The data was matched so that in each pair the natives are of the same sex.

The raw birth data, all of which came from hospital records through Margaret Millard, M.D., is as follows:

Pair 1 (F): A. born January 11, 1960 at 0358, 70W46, 43N30
B. born April 29, 1963 at 0942, 70W16, 43N39

Pair 2 (F): A. born April 21, 1947 at 0821, 70W16, 43N39
B. born March 21, 1950 at 0635, 70W57, 42N59

Pair 3 (F): A. born October 13, 1959 at 1913, 70W16, 43N39
B. born June 26, 1959 at 2230, 70W41, 44N03

Pair 4 (F): A. born February 13, 1954 at 0945, 71W48, 42N16
B. born October 12, 1956 at 2103, 70W46, 43N26

Pair 5 (F): A. born June 4, 1955 at 1242, 70W16, 43N39
B. born December 27, 1957 at 0738, 70W16, 43N39

Pair 6 (M): A. born November 30, 1966 at 0345, 70W16, 43N39
B. born August 21, 1966 at 0455, 0W24, 54N17

Pair 7 (M): A. born November 25, 1963 at 1847, 70W16, 43N39
B. born September 7, 1960 at 1323, 70W16, 43N39

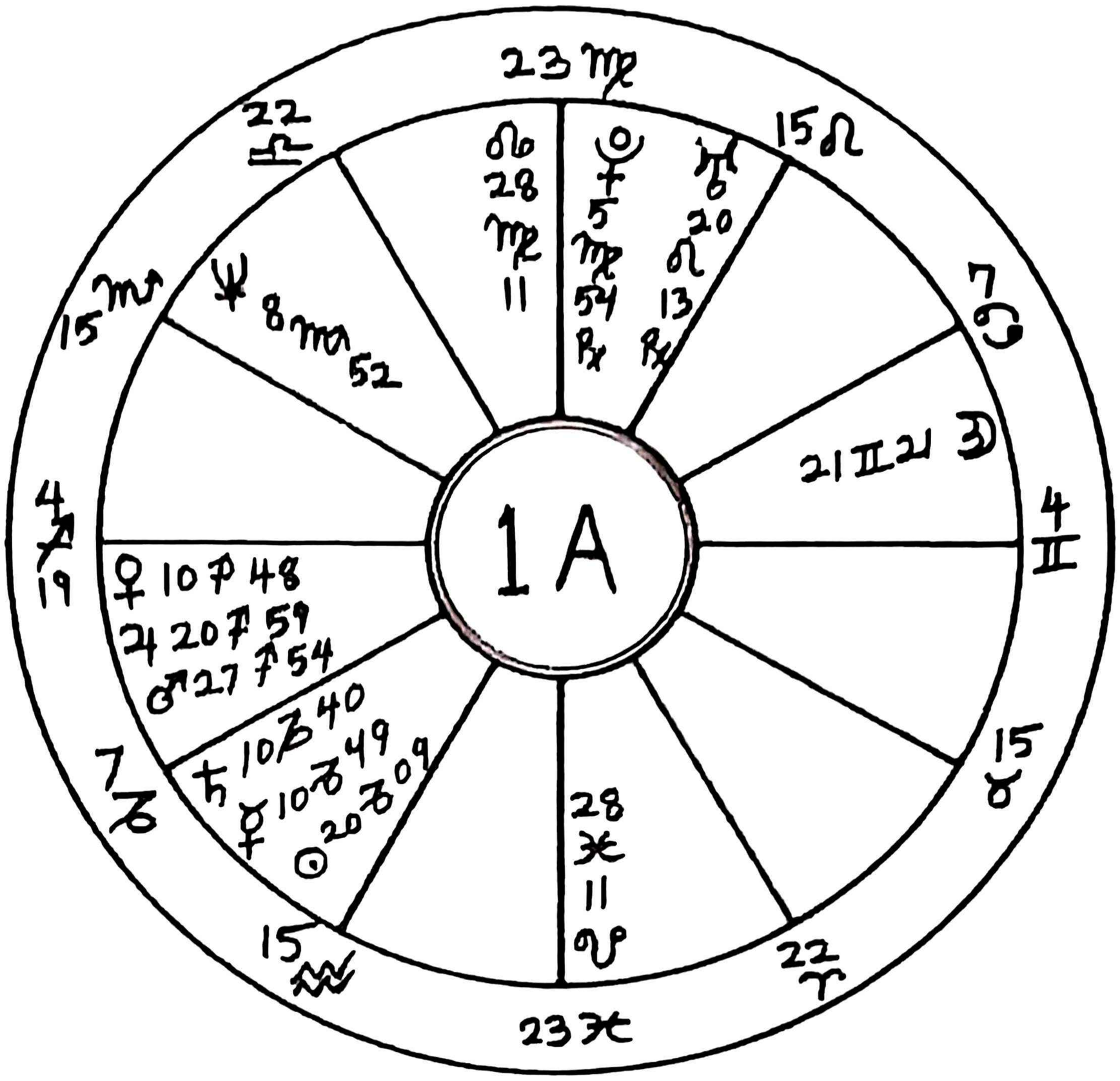
Pair 8 (M): A. born January 3, 1968 at 0359, 70W16, 43N39
B. born April 4, 1966 at 1848, 70W16, 43N39

Pair 9 (M): A. born June 6, 1956 at 1529, 71W28, 42N05
B. born January 18, 1954 at 0636, 70W57, 42N59

Pair 10 (M): A. born February 10, 1956 at 0852, 71W48, 42N16
B. born June 6, 1956 at 1535, 71W28, 42N05

All charts in this study were erected by the CCRS computer program, which supplied a good deal more information than the tropical planetary longitudes and Placidus house cusps which space permits us to print here.

Comments from readers are invited. The key to which charts belong to the gifted children and which to the retarded will be published in the next issue.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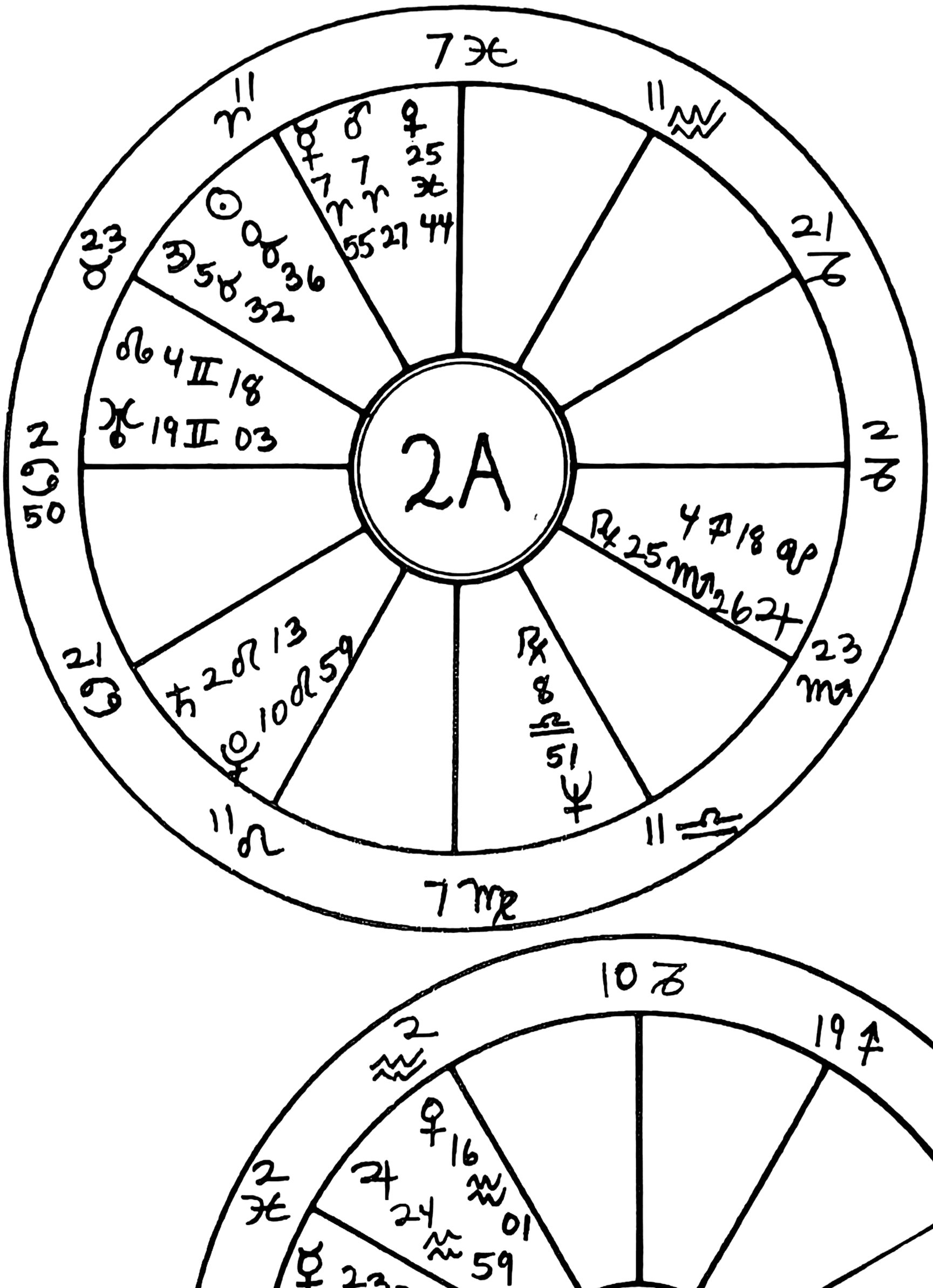
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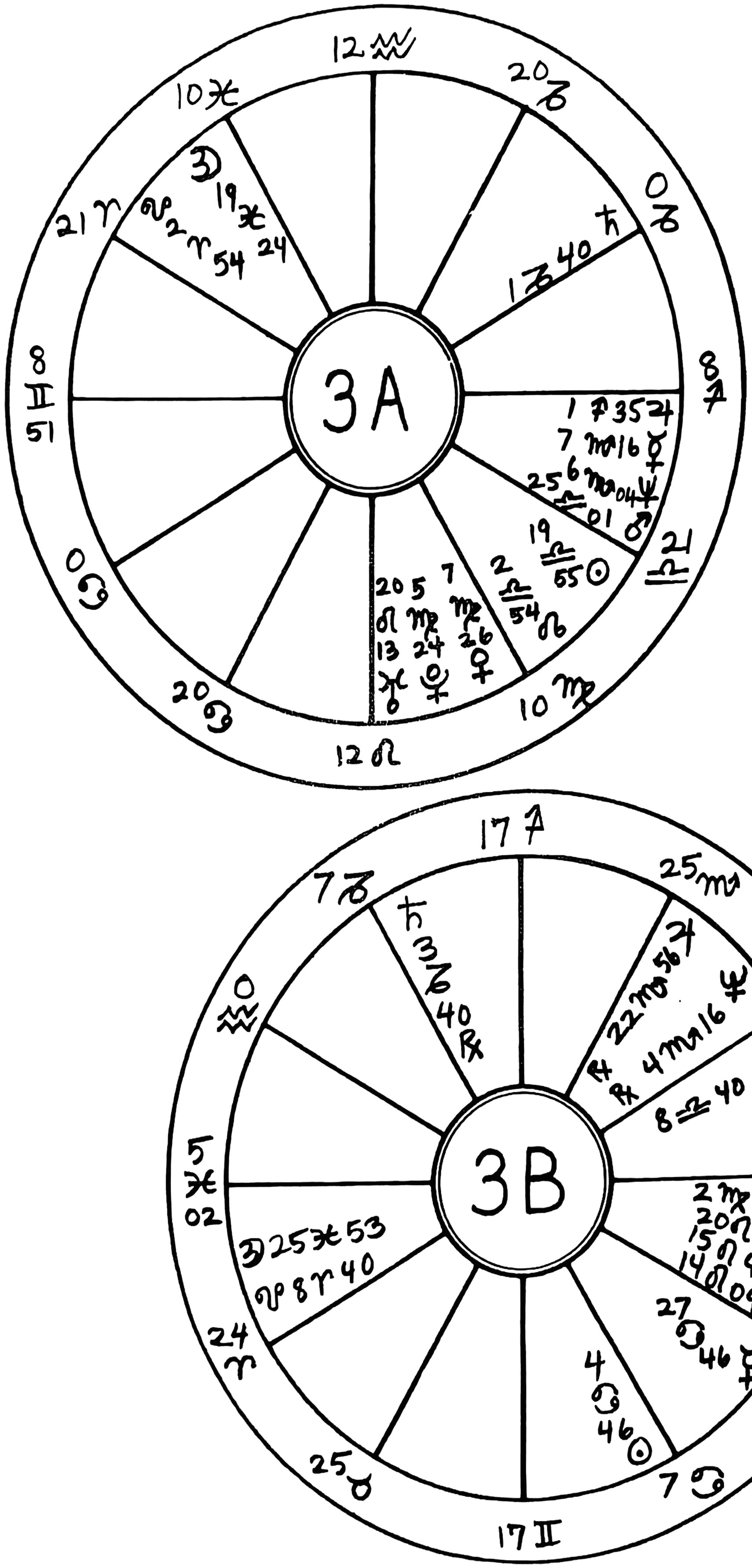
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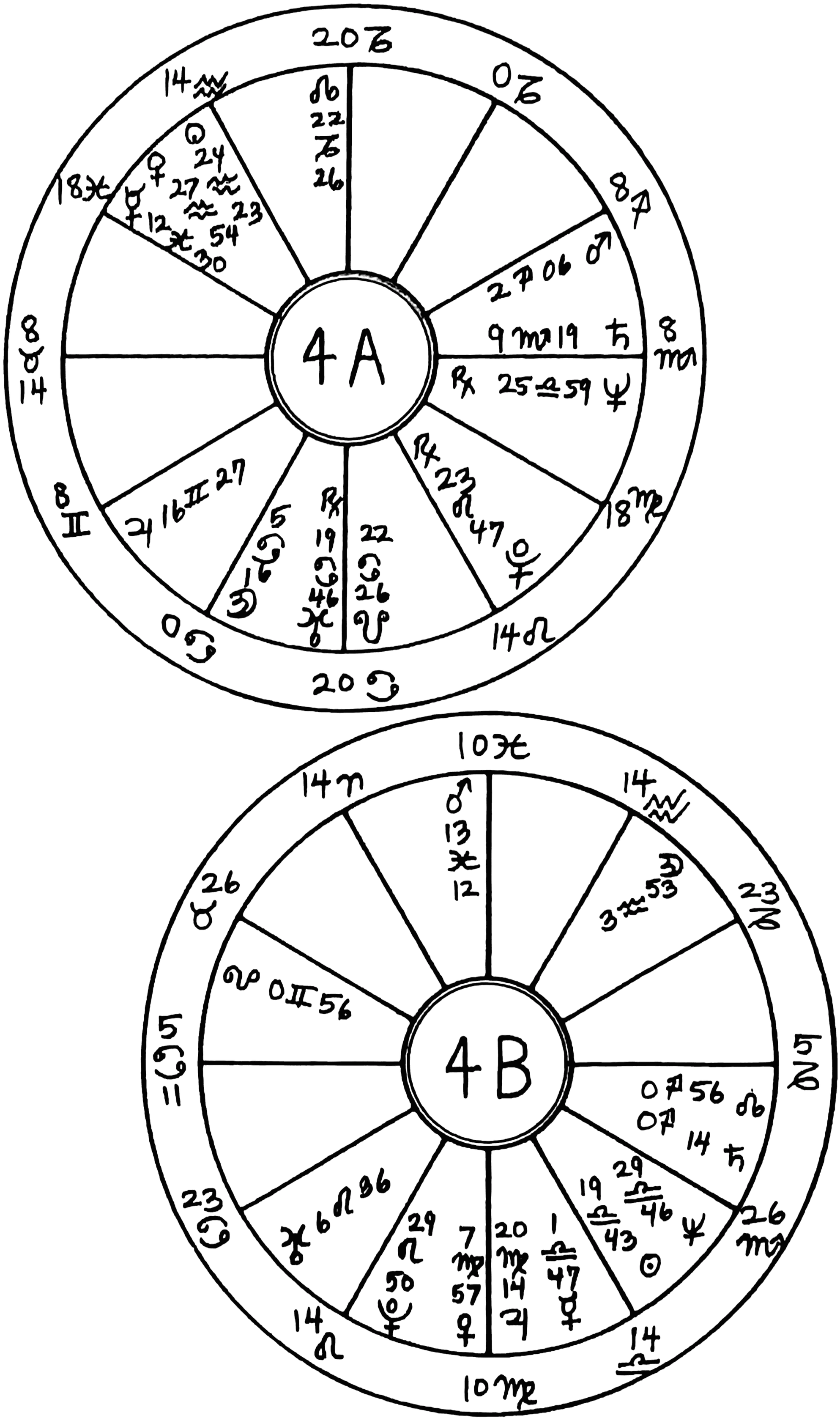
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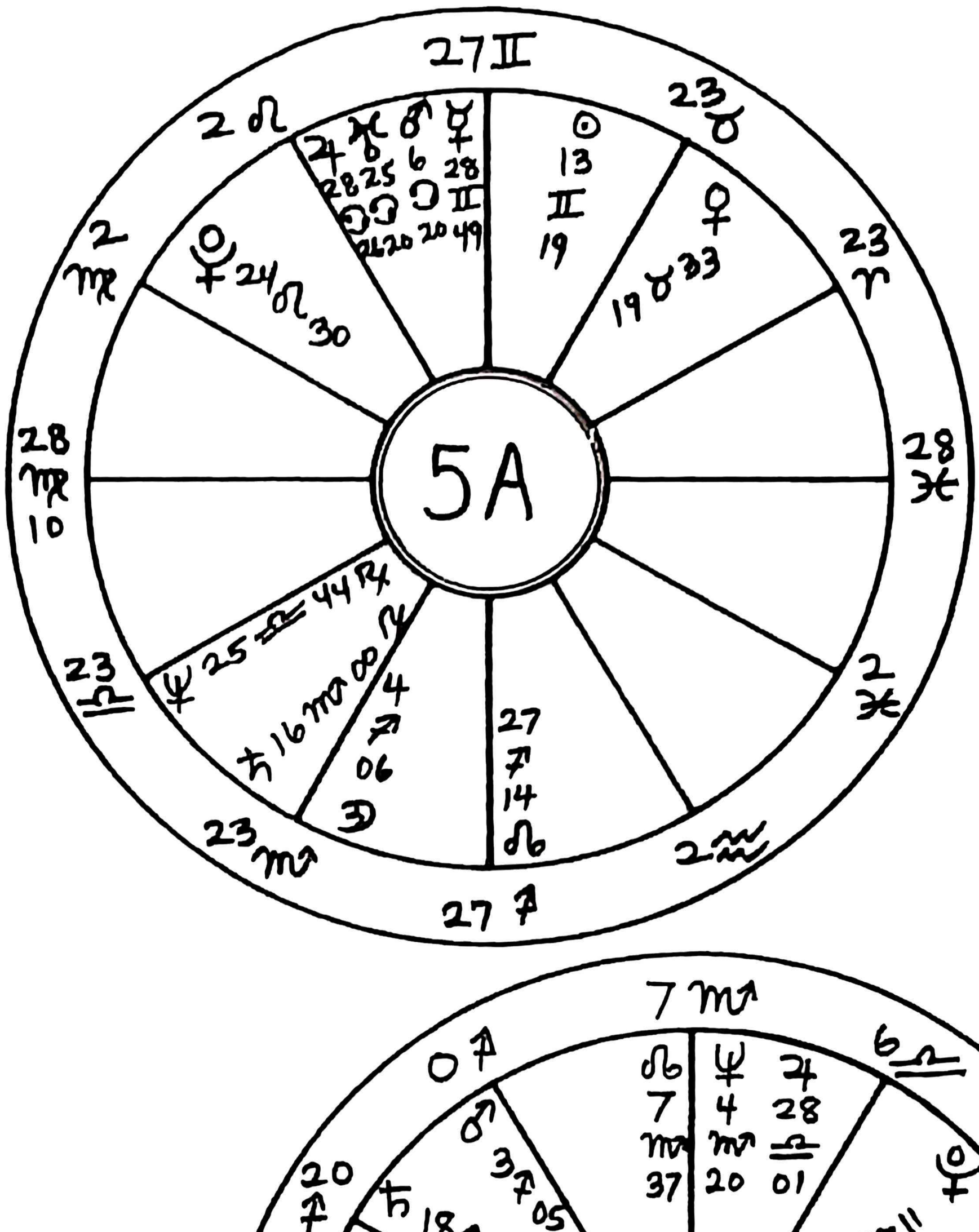
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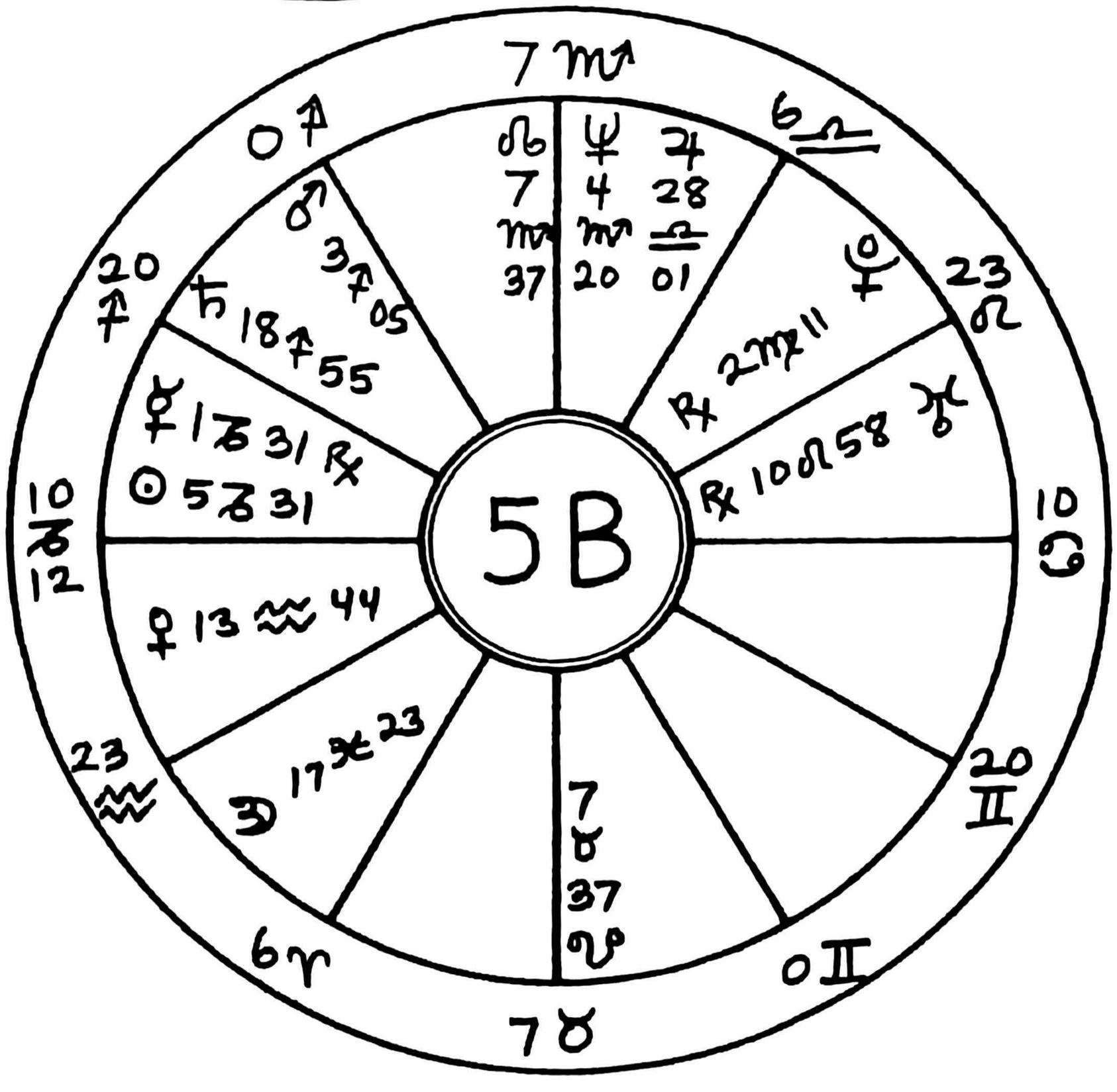
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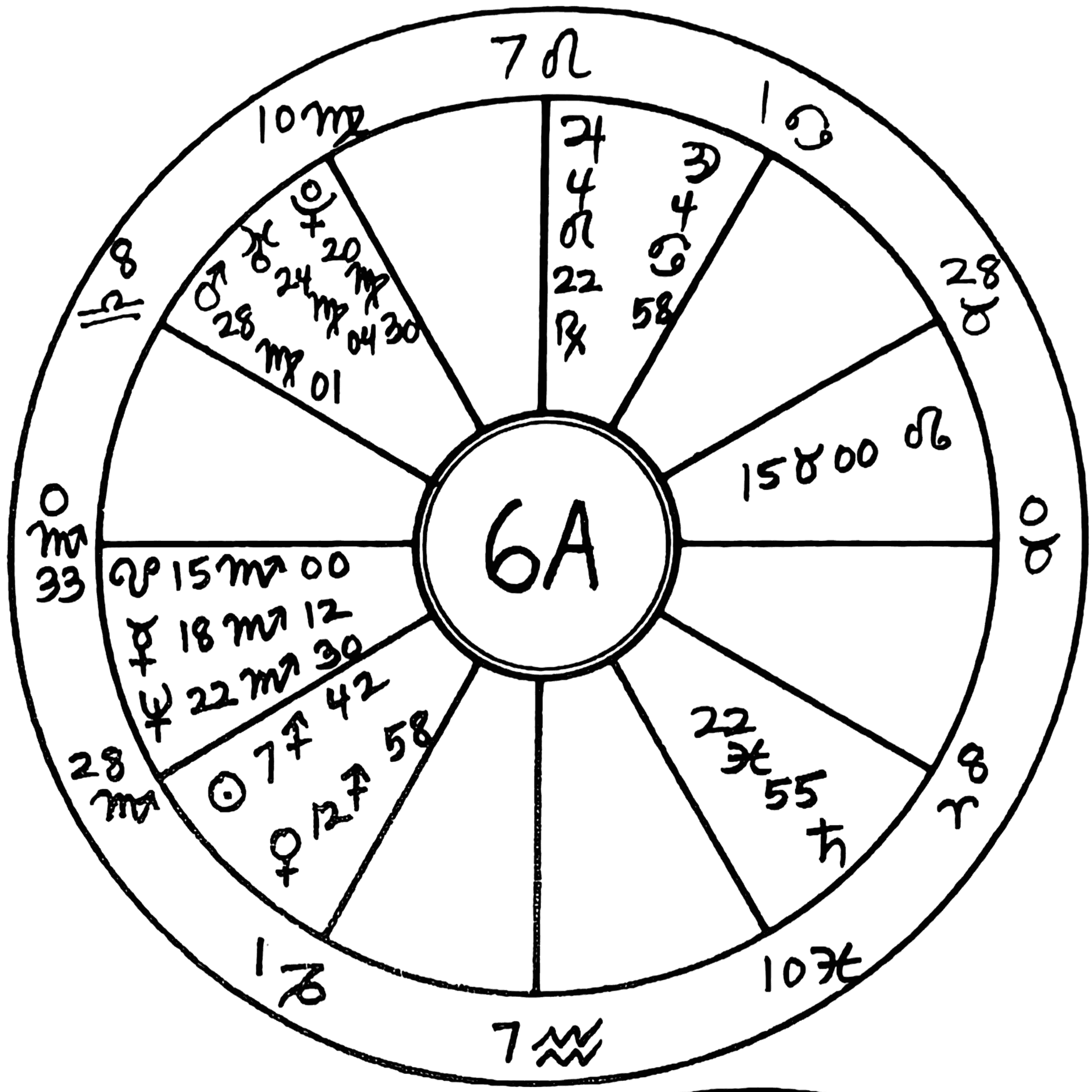
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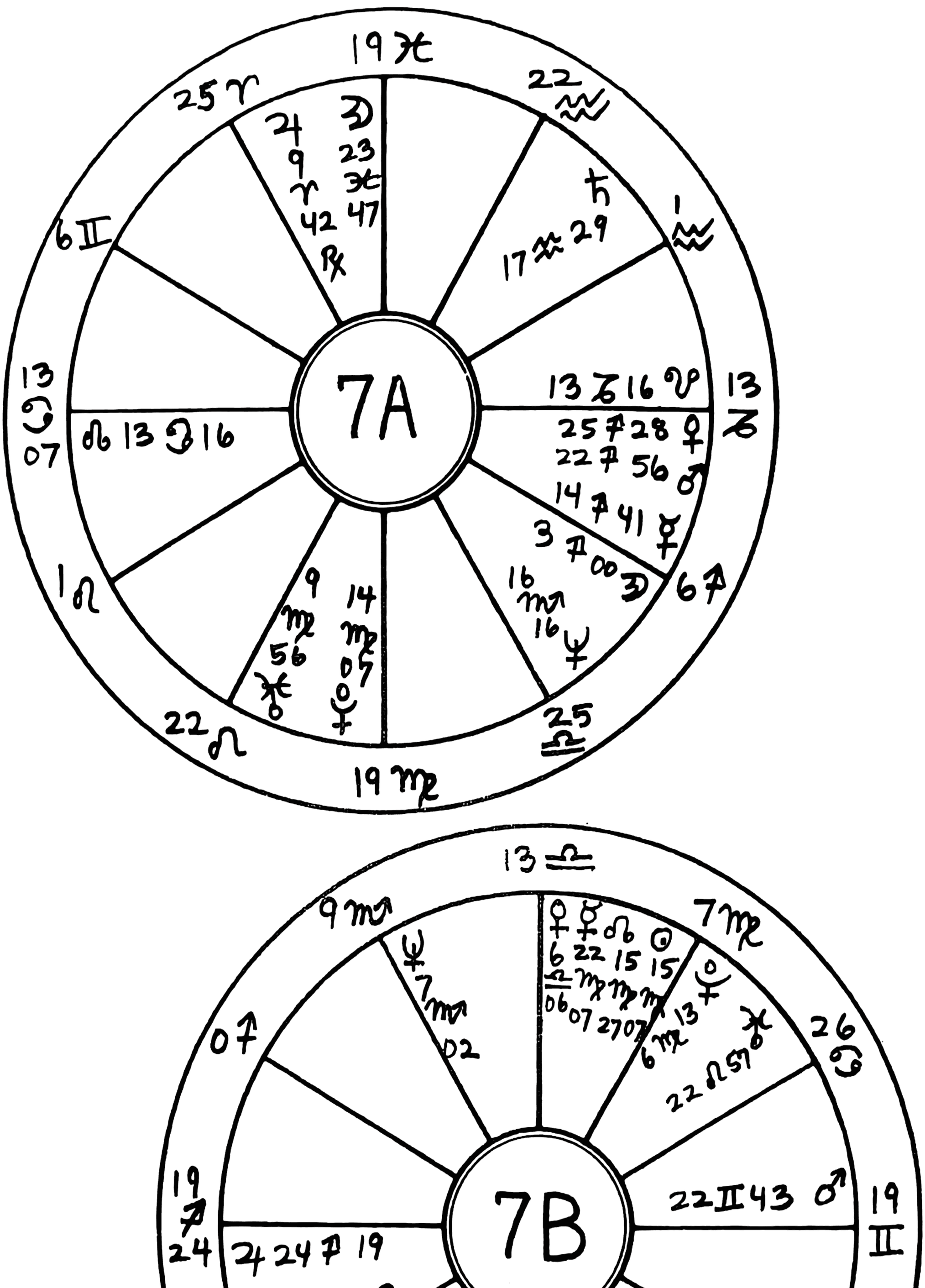
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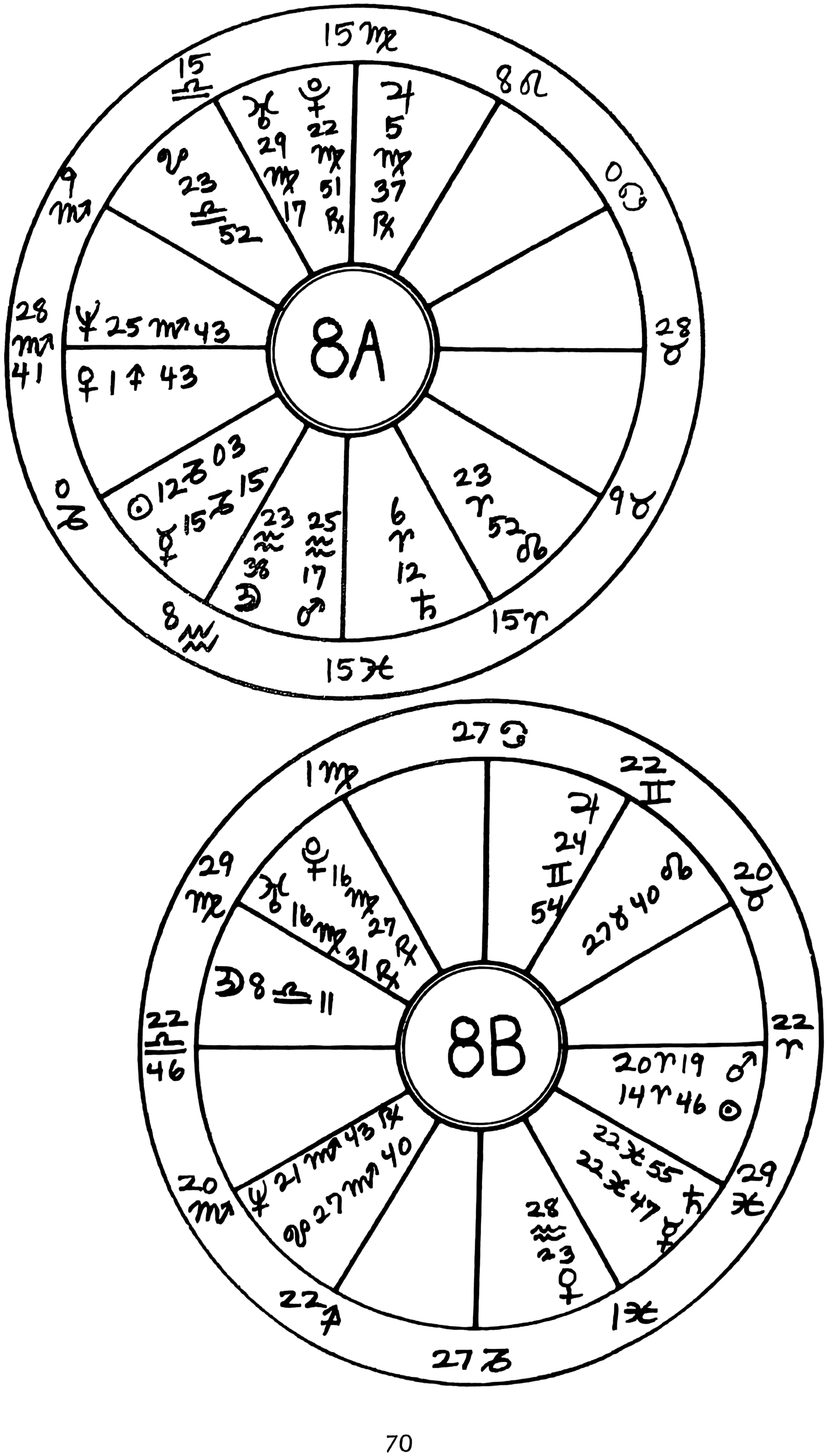
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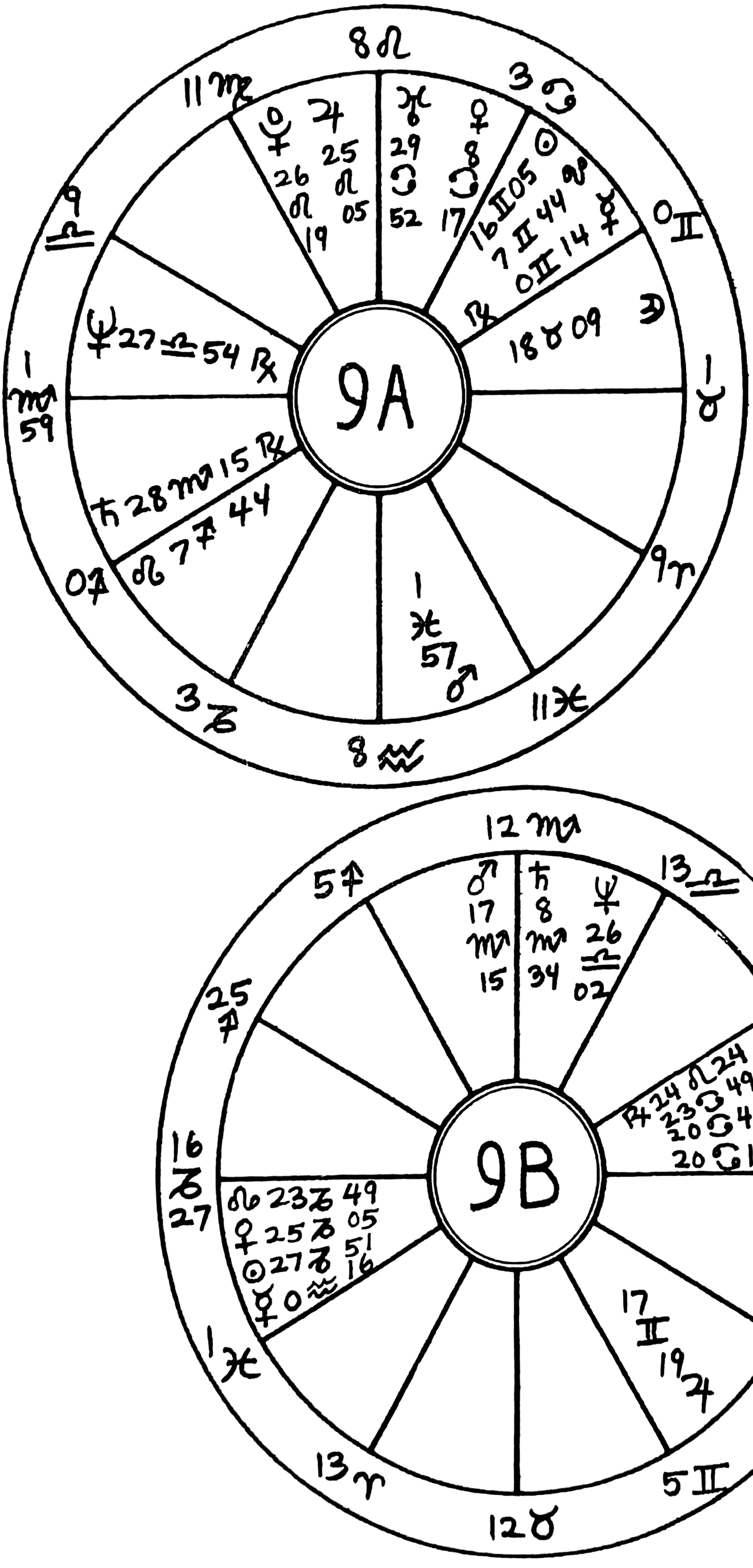
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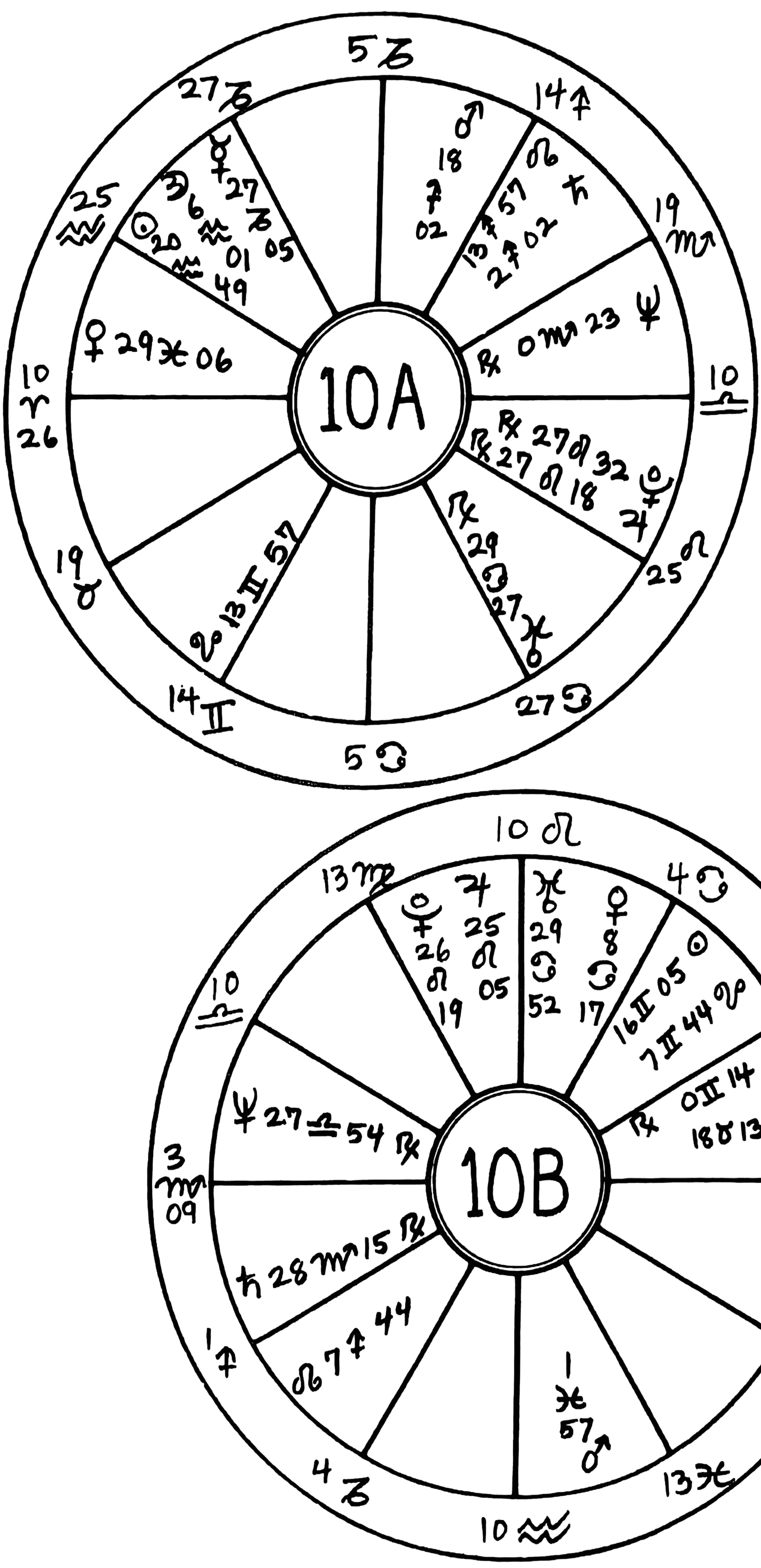
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A Curriculum for the NCGR Teaching Program

Kenneth Negus, Ph.D.

Although the NCGR is primarily a research organization, it is altogether appropriate that it develop its own teaching program. Competent research depends on competently instructed personnel. There are, of course, some acceptable teaching and testing programs conducted by other organizations. There now appears to be, however, a place for a special NCGR educational program designed for its own particular purposes. Furthermore, our organization would miss the opportunity to render valuable service to the wider astrological community and general public if it did not train counselors and teachers in our field, as well as researchers. Besides, research conducted in a vacuum of ivory-tower purity, detached from its practical implications, eventually runs the danger of refining itself out of existence.

The curriculum that follows is the first step toward an NCGR teaching program. Some of it remains to be tried out in the classroom, and is therefore tentative and subject to revision. I am the main author of it, but I was greatly influenced in its several revisions by members of the Educational Committee of the NCGR, as well as by a number of other individuals who were kind enough to read the earlier drafts critically and offer suggestions. In fact this latest version is very different indeed from its first draft. Yet a few basic principles remained intact throughout.

First and foremost, this is a *graduated* program. Teachers are urged to influence the student to build upward from a solid foundation, course-by-course and level-by-level, without any more reference to advanced material than he can truly understand and apply. Many present-day teachers of astrology could profit by following the masters of the ancient mysteries, who refused to allow a disciple to progress to a higher level until he was thoroughly prepared for it. Granted: it is debatable whether some of the courses listed belong rightly to one level or another. In fact, I freely admit that a few choices in this area were somewhat arbitrary, and made primarily to achieve balance among the various levels. Yet I recommend that we adhere to at least the main steps of the plan for the sake of orderly progress, unless there are strong reasons for not doing so. In such cases I would welcome suggestions for revision.

Secondly, the curriculum is *impartial*: it is not based on the teachings of any particular school of thought. The assumption is that the teacher, regardless of his individual biases, subscribes to a generally accepted, common base —"conventional" or "classical" astrology—from which all the many astrologies are largely derived. This would be analogous to the scales, exercises,

and basic "classical" music taught by most piano teachers. As student and teacher progess through the courses, however, there will be more and more opportunities to introduce techniques and doctrines of particular astrological persuasions. As it is, many items in the lessons have been derived from special branches of modern astrology and integrated into conventional astrology. Then in Course IV-d, the doors can be opened widely to permit, even encourage, the student to specialize in the school or schools most suited to his likings and abilities.

Third, the curriculum was *designed to serve several different purposes simultaneously*. It is hoped that it will be used primarily as the basis for the education programs of the various NCGR chapters. But beyond that, teachers working outside these programs may find useful guidance in it for planning their classes. Furthermore, a competent *self*-teacher will probably be able to follow at least some parts of the program on his own. Finally, advanced astrologers may run across items in it that reveal gaps in their knowledge, or others that may suggest advanced research projects.

Following the program rigidly and unimaginatively is definitely *not* encouraged. I therefore urge teachers to attempt to follow its spirit at least as much as its letter—which may include tailoring it judiciously to make it most suitable for individual teachers and students. It is, after all, only a curriculum. It can provide no more than a receptacle and a sequence. No one really knows, ultimately, what makes a good teacher and good teaching; therefore it cannot be conveyed in a list of courses. What a curriculum *can* do is facilitate and accelerate the efforts of teachers to do good teaching by providing a smooth channel along which to move.

I have left the Curriculum and its accompanying Guidelines for Teachers in the format in which it has been circulated, and will be circulated in the future to interested parties.

CURRICULUM

Introduction

This curriculum offers the student of astrology and of other geocosmic subjects a graduated sequence of courses in five levels. Completion of Levels I through IV will assure him or her of a comprehensive coverage and a high degree of competence in practical application. Level V will offer opportunities for further enrichment and development in a creative and individual way. Requirements for passing the five levels are as follows.

I. BEGINNING LEVEL
   a. Calculation of natal charts accurately and to a moderate degree of precision for western longitudes and northern latitudes.
   b. Delineation of the main features of a natal chart with standard keywords and phrases.
   c. A basic knowledge of transits.

II. NOVICE LEVEL
   a. Calculation of natal charts with somewhat more precision than for Level I, and including east longitude and southern hemisphere charts.
   b. Interpretation of natal charts in a simple but coherent manner.
   c. Indentification and interpretation of major transits, progressions, and directions.
   d. Elementary chart comparison.

III. INTERMEDIATE LEVEL
   a. Calculation of natal charts, solar and lunar returns, transits, progressions, and directions—all to a high degree of precision.
   b. Delineation of charts and dynamic configurations in a clear and organized fashion.
   c. Comparison of any two charts competently.

IV. ADVANCED LEVEL. Mastery of advanced technical and interpretive techniques to the extent that the student is capable of developing an extensive astrological practice as counselor, teacher, and/or researcher.

V. PROFESSIONAL LEVEL. Active participation in at least eight advanced seminars (selected under the guidance of the Educational Committee) in which professional-level matters in counseling, teaching, and/or research are discussed.

Courses

Figures in parentheses indicate the minimum number of one-hour lessons for each course, preferably spaced at least one-half week apart. Course sequence should normally be observed, at least on the first three levels. Students are expected to do at least two hours of study for each hour of instruction.

I. BEGINNING LEVEL. Total hours: 26.
   a. *The Rudiments*. The solar system and celestial sphere. Signs, planets, other important points, houses, major aspects, keywords. (8)
   b. *Elementary Calculations I*. Chart casting (west longitude and northern hemisphere only). (4)
   c. *Elementary Natal Delineation I*. Simple systematic approaches to the chart as a whole. Emphases of polarity, mode, element. Basic planetary patterns. Rulerships. (8)
   d. *Elementary Dynamics I*. Transits. (6)
   e. *Review* (optional). (4) Test.

II. NOVICE LEVEL. Total hours: 22.

a. *Elementary Natal Delineation II.* Planets in signs and houses. Interpretation of aspects. Elementary chart comparison. (8)

b. *Elementary Calculations II.* Practice in chart casting with greater precision than in I-b, especially in the positions of the Moon and house cusps. Declinations. East longitude and southern hemisphere charts (6)

c. *Elementary Dynamics II.* Transits, day-for-year progressions, degree-for-year directions, eclipses.

d. *Review* (optional). (4) Test.

III. INTERMEDIATE LEVEL. Total hours: 42.

a. *Intermediate Calculations.* Further practice in chart casting, with added refinements such as calculation of the Sun's position to the second of arc, the use of geocentric latitude, and the conversion of the Moon's mean node to its true node. Relocation charts. Various tables (logarithms, diurnal motion, etc.) and/or electronic calculator should be introduced. Brief introduction to the 360° dial (6)

b. *Intermediate Natal Delineation.* Astrological indications of the main features of character and life-potential, with ever-increasing stress on synthesis. Introduction to vocational and marriage indications. Interpretation of new materials taken up in III-a. (8)

c. *Basic Astronomy for the Astrologer.* Further study of the celestial sphere and the solar system. House systems. Precession. The fixed stars. (4)

d. *Intermediate Dynamics.* Transits, progressions, and directions in depth. Solar and lunar returns. Eclipses. A few simple techniques of rectification. (8)

e. *Mundane Astrology.* Astrology pertaining to the earth as a whole. National and political astrology. Ingresses. (6)

f. *Synastry.* Chart comparisons of husband and wife, parent and child, business or professional partners, teacher and student, criminal and victim, etc. Composite charts. Fifth harmonic. (6)

g. *Review* (optional). (4) Test.

IV. ADVANCED LEVEL. Total hours: 36.

a. *Advanced Calculations.* The 360° and 90° dials. The electronic calculator. Rapid chart casting. Instantaneous spotting of aspects and midpoints. Calculation of vertex, Arabian points, midpoints, tertiary progressions, and harmonic charts. (8)

b. *Advanced Delineation.* Interpretation of natal and dynamic

indications combined. Fixed stars and comets. Interpretations of materials presented in IV-a. (8)

c. *Horary and Electional Astrology*. (6)

d. *Non-Conventional Astrology*. The bare essentials of *four* of the following in one or two hours each: 1. The four major asteroids; 2. Sidereal astrology; 3. Uranian astrology (the Hamburg school); 4. Cosmobiology; 5. Humanistic astrology; 6. Hindu astrology; 7. Heliocentric astrology; 8. Esoteric astrology. (6)

e. *Rectification*. A variety of techniques should be employed to find and corroborate correct birth times. (8)

f. *Review* (optional). (4) Test.

V. PROFESSIONAL LEVEL. Advanced counselors', teachers' and researchers' seminars, 4 to 6 hours each. These seminars should be attended not only by students but also by astrologers who in general are beyond this stage, but wish to fill in areas not yet mastered. Each student in the program should enroll in about eight of the seminars, with his or her selection made on an individual basis. Total hours: about 40.

a. *Counseling Techniques* (personal, vocational, family, and marriage).

b. *Statistical Analysis*.

c. *Computer Science for Astrologers*.

d. *Harmonic Theory and Research*.

e. *The Philosophy of Astrology*.

f. *Astrology and Related Occult Arts and Sciences* (numerology, palmistry, I Ching, Cabala, Tarot, alchemy, magic, etc.).

g. *Astrology and Psychology*.

h. *Astronomy for the Advanced Astrologer*.

i. *The History of Astrology*.

j. *Astrology and the Visual Arts*.

k. *Astrology and Music*.

l. *Astrology and Literature*.

m. *Any Non-Conventional School of Astrology*.

n. *Astrology and the Healing Arts and Sciences*.

o. *Esoteric Astrology*.

p. *Research* (in recently developed areas such as asteroids, trans-Neptunian and other hypothetical planets, planetary nodes, planetary distances, etc.).

q. *Ethics*.

r. *The Teaching of Astrology*.

s. *Astrology and Mythology*.

t. *Astrological Economics*.

u. *Test and/or Interview*.

Guidelines for Teachers

1. A teacher may give more, but not fewer than the prescribed number of hours of instruction for each course, except in very rare cases of students with superior learning ability.

2. Students who have learned the contents of a given course or level from other teachers, or are self-taught, may pass the course or level by taking a test. A fee may be charged for this service.

3. Teachers are urged *not* to present extensively any topics beyond the current level of the student, especially in calculations and complex specialized areas. Steady, step-by-step mastery of the materials of each course should be the constant aim. Only brief mentionings of more advanced items should be offered as appetizers.

4. No distinction is made between private instruction and classes. Obviously, the former will usually be more efficient.

5. A student may take his courses from as many different teachers participating in the program as he or she chooses. From about half-way through Level III on, however, a student normally should remain under the supervision of one teacher of his choice who becomes his guide for the remainder of his training.

6. Each test should be evaluated critically by a committee consisting of at least two teachers in the program who have not taught the student in recent months, and one who has.

7. It is the responsibility of the teacher and student to work out the details of time, place, fee, etc. for their classes.

8. All authorized teachers in the program should meet at least once a year to share their experiences.

9. Students should receive a certification of some kind after passing each level.

10. Teachers should keep records of the progress of each student, particularly at the end of each course.

11. Firmness tempered with gentleness; justice tempered with mercy; and hard facts tempered with feeling, meaning, and intuition yield best results.

12. All concerned are urged to heed the wisdom of Hexagram #4 of the *I Ching*.

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Vernal Point and Era of Aquarius

Part II

Dr. Walter Koch

Translated by Edgar R. Wagner, Ph.D., and Ellen Resch

This is Part II of an article which began in the Winter, 1975, issue of the Journal of Geocosmic Research. Although the editors of this magazine do not necessarily agree with everything that Dr. Koch says, it is felt that his exposition contains much interesting speculation on the possible location of sidereal 0° Aries.

Observation of the heavens had shown that the VP [vernal point, intersection of the equator with the ecliptic, or 0° Aries in the tropical zodiac] was continually moving. In fact, according to the cuneiform texts of the Babylonian astronomers of the fourth to second centuries B.C., the astronomer Seleukos used 10° Aries [of his sidereal zodiac] as the VP, and Kidenas used 8° Aries. In his later work, Eudoxus of Cnidus [fl. ca. 370 B.C.] undoubtedly also used 8° Aries as the VP, as this value plays a large role in the calendars of ensuing years.[1]

Hipparchus [fl. ca. 150 B.C.] wrote prolifically on astronomy and mathematics, and also confounded the historians of science by producing purely astrological works . . . . He calculated eclipse tables for six hundred years in advance, with which Ptolemy, some three hundred years later, could find no fault. He also investigated eclipses from the standpoint of their differences in various geographic latitudes. For this purpose, he used the Babylonian lunar-period tables of Kidenas. . . .

This article is reprinted, with editing and added illustrations, from *In Search*, Spring 1959, where it appeared, by permission of Dr. Koch, translated from *Astrologische Monatshefte*, July–August 1958. Illustrations by Robert Mason.

1. To avoid confusion, tropical 0° Aries will henceforth be referred to as the "VP" or equinoctial point; while references to the beginning point of what we call sidereal zodiacs will be referred to as "0° Aries." It should be remembered, however, that these ancient astronomers did not yet have the concept of a tropical zodiac. What we call their sidereal zodiac was to them the only zodiac.—Ed.

Even though he solved them by using methods that would seem primitive today, Hipparchus was a master of the calculations that deal with the sphere. In making his stellar measurements, he used, on practical grounds, longitude, right ascension, declination, and latitude . . . and was able to transpose the coordinates of the one system into those of the other (although in practice he probably obtained his values by direct measurements on a globe). He thereby became the originator in Greece of an exact astronomy based on measured observations.

He determined the distances of the Sun and Moon from the earth with an approximate accuracy. He also recognized the variable length of day from noon to noon, and thereby the complex of ideas that is grouped under the concept of the "equation of time." However, when Seleukos tried to revive the heliocentric conception of Aristarchus of Samos (fl. ca. 250 B.C.), Hipparchus turned decisively against it.

The fixed-star catalogue of Hipparchus (the compilation of which was brought about by the flaring-up of a nova in 134 B.C. in the constellation Scorpio) became especially important to astrologers. This catalogue included some 850 fixed stars, and was based mainly upon his own observations made at Rhodes. It was a major source of information for later authors, especially Ptolemy. Hipparchus did not select a marking-star directly at the VP, but he did give the distance of Spica from the autumnal point in such a way as to fix the position of the VP of his time at 3–5° Aries in the zodiac of his day.

In Wageningen's edition of Manilius' *Astronomicon* and in Boll and Bezold's *Sternglaube und Sterndeutung,*[2] star maps of the northern and southern skies are shown for the year 1900 A.D. The equator of about 100 B.C. is drawn against this background, and one can see plainly that Spica is located just ahead of that era's intersection of the equator with the ecliptic.

In 134 B.C., by comparing his own observations with those of earlier astronomers, Hipparchus determined that Spica was ahead of the autumnal equinox by about 6° [i.e., was 174° in longitude from the VP], whereas 150 years earlier the Greek astronomers Timocharis and Aristyllus (fl. ca. 295–283 B.C.) had observed a distance of approximately 8° [172° in longitude from the VP]. Hipparchus, therefore, ranks as the discoverer of the equinoctial precession, which had not been explained by the Babylonian and Chaldean astronomers. Although, according to the poet Manilius (fl. ca. 50 B.C.–20 A.D. and dedicated his astrological writings to the Emperor Augustus), Hipparchus plainly stated that the VP moved backward along the ecliptic 48″ of arc per year, later workers assumed the value to be 36″. Much confusion

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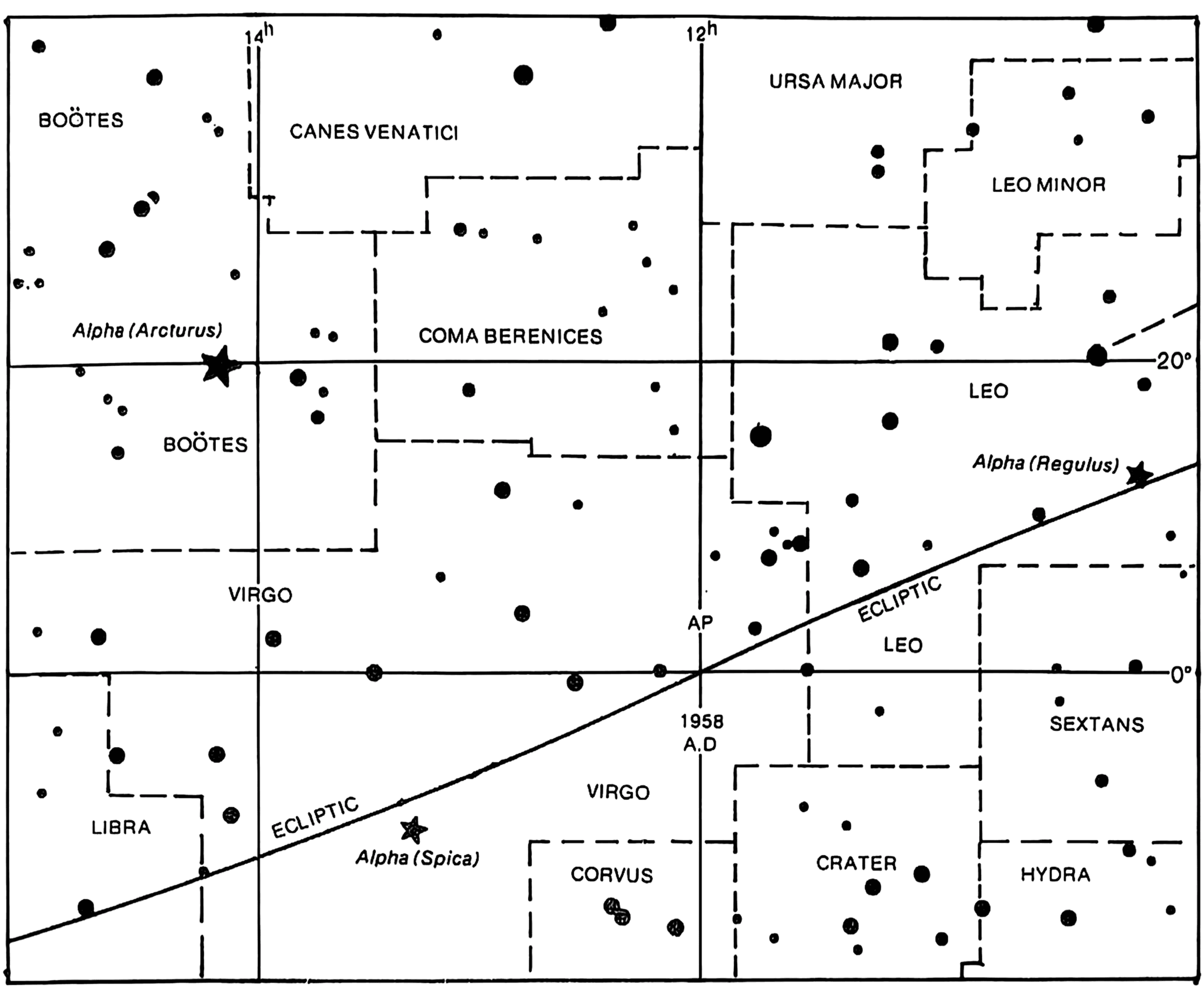
2. *Astronomicon* (Leipzig, 1914); Franz Boll and Carl Bezold, *Sternglaube und Sterndeutung: Die Geschichte und das Wesen der Astrologie* [Star belief and star meaning: the history and nature of astrology], 4th ed., ed. Wilhelm Gundel (Leipzig and Berlin: B. G. Teubner, 1931).



A section of the ecliptic showing the relation of the Autumnal Point (tropical 0° Libra; the intersection of the equator and the ecliptic, marked "AP") to the star Spica in 1958. In ancient times, the equator (0° declination) would have been approximately parallel to its modern position but lower down in the diagram, and thus have intersected the ecliptic further to the left. The AP would have been at Spica in 285 A.D. (Broken-line boundaries of constellations shown are those adopted by the International Astronomical Union in 1928 simply as a convention to aid in the Greek-letter system of identifying stars. Though these boundaries are based on more or less traditional concepts of the constellations, they do not coincide with the boundaries of the constellations as conceived by the ancient astronomers.)

resulted. Ptolemy believed that the fixed stars had moved ahead 2°40′ in the 265 years that had elapsed between the time of Hipparchus and that of Emperor Antoninus Pius (86–161 A.D.), whereas in fact the value was 3°42′. Astronomers of these later times erroneously calculated a one-degree precession for 100 years, whereas the stars actually advanced one degree in approximately 72 years.

As regards Spica, it is to be noted that this star is not directly upon the ecliptic. In transposing its position to the equator, or in the calculation of its oblique ascension, this fact can lead to discrepancies. Thus, in Lihzitis' fixed-star tables[3] Spica in 1937 had a longitude of 22°58′ Libra (202°58′); a latitude

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3. Düsseldorf: Verlag Dr. Korsch, 1938.

of 2°03′ south, a right ascension of 200°28′, and a declination of 10°50′ *south*. In 1000 B.C., however, Spica was in approximately 5° *north* declination. Unfortunately, ancient data do not always make it clear whether the ecliptic longitude of the star is meant, or the simultaneously rising degree of the ecliptic. This leads to unfortunate confusion.

According to Cyril Fagan, in the more plentiful astrological texts that appeared after the first century B.C., values of the VP are given that vary from 3.5° to 5.3° Aries. [Otto] Neugebauer determined a VP value of 4° Aries for 17 A.D. from data given in the famous Berlin Papyrus 8279, which contains ephemerides for the period around the birth of Christ. It is also to be noted that, according to Manilius, the VP of his era, in addition to being variously located at 8° or 10° Aries, was also placed at 1° Aries.[4] And so we now come to the position of the VP that Ptolemy adopted in his system.

Claudius Ptolemaius, commonly called Ptolemy, was born at Ptolemais Hermii in Egypt. He made extensive astronomical observations in Alexandria from 127–142 A.D. and wrote numerous works on a great variety of subjects until his death ca. 178 A.D.

His *Tetrabiblos* became canonical for astrology.[5] In another book, the *Almagest,* Ptolemy gives directions and tables for calculating the angles of the horoscope. In fact, scientific astrologers soon thereafter began to use the interception of the meridian and the ecliptic as the mundane M.C., and they also adopted an unequal house system.

Ptolemy calculated the rising time of the individual signs by trigonometric methods—namely, by his application of the methods of the geometrician Menelaus of Alexandria (fl. ca. 100 A.D.) to the relationship of the chords of the four great circles (equator, ecliptic, horizon, and meridian). He used the value 23°51′20″ for the ecliptic obliquity, while at the same time attributing the value of 23°51′15″ to Eratosthenes. According to the *Almagest,* he had a pole of the equator as well as a pole of the ecliptic inscribed upon his celestial sphere. However, without giving his reason for so doing, he omitted the equator itself.[6]

Since Hipparchus in his calendar still used 8° Aries as the VP and placed Spica approximately 6° ahead of the autumnal point, Ptolemy might well have assumed the VP to be at 29° Pisces. But he refused the responsibility of making new calculations and accepted from earlier researchers a sidereal zodiac with a VP of 0° Aries for approximately 60 A.D. (as Robert Böker has so convinc-

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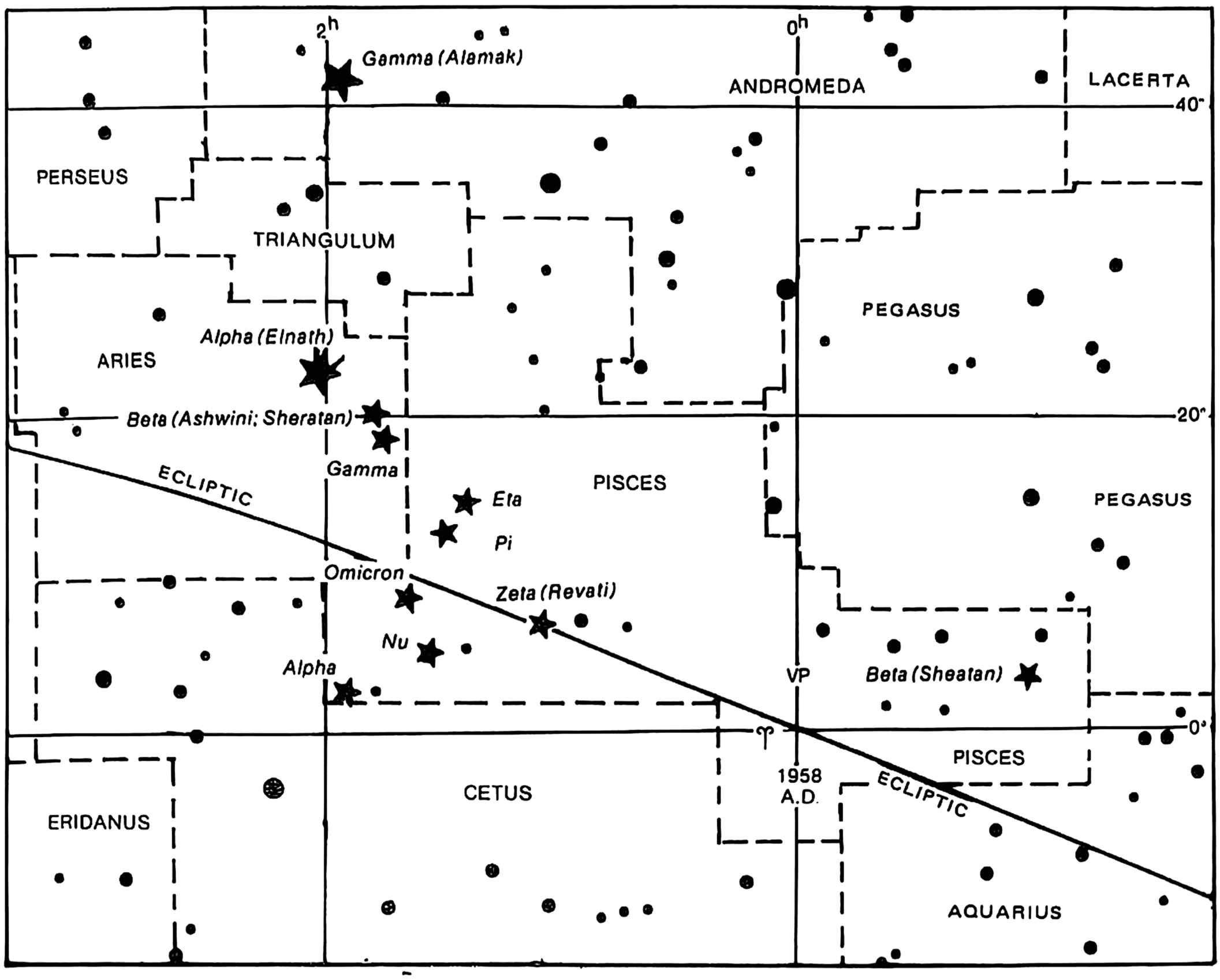
4. *Astronomicon, III, 683.*

5. The *Tetrabiblos* is more accurately entitled *Apotelesmatica* in the new edition by Franz Boll and Aemilie Boer (Leipzig: B. G. Teubner, 1957). A good English translation of Ptolemy's *Tetrabiblos* is that of F. E. Robbins in the Loeb Classical Library edition (Cambridge, Mass.: Harvard University Press, 1948).

6. *Almagest,* VIII, 3.



A section of the opposite side of the ecliptic, showing the position of the Vernal Point (VP) in 1958. In ancient times the equator (0° declination) would have been higher up in the diagram, thus intersecting the ecliptic further to the left, in the neighborhood of the stars discussed in Koch's article.

ingly shown). Since Ptolemy also places the VP at the beginning of Aries, he explains that the thirty-degree divisions, or twelfths, of the ecliptic begin at the intersection of the equator and the ecliptic.[7] But he could not have used this intersection as a starting point when he marked the position of Sirius at 17°40′ Gemini in accordance with the Egyptian calendar. Of course, he would not have located Sirius in this way if at that time the VP had possessed any deeper significance.

In spite of these discrepancies, in Ptolemy's work we finally come across an astronomical basis for the VP, namely, a fixed star which served as the beginning of the zodiac of his time. According to Böker, if one starts with the averages of the ancient values, 0° Aries of the Greek fixed zodiac was located in 1900 A.D. 25°36′ back into Pisces; and therefore, if one assumes a yearly precession of 50″, it was 26°24′ back into Pisces in 1958. Thus if we accept

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7. See *Almagest*, II, 7.

the starting point of the classical astronomy of the ancient Greeks, the VP in 1958 is located at 3°36′ Pisces. The ecliptic intercept that may be used for this point is the extension of a line from Eta and Pi Piscium to the ecliptic. According to Ptolemy, this intercept was at 0°04′ Aries, 8′ east of the modernly calculated longitude of Eta Piscium, which star Ptolemy located at 0°20′ Aries.

It is in complete agreement with this that P. V. Neugebauer says that "The constellations of the zodiac coincided with the signs of the zodiac in the year 0. Today, because of the precession, the constellation Pisces is located in the sign Aries."[8] It is to be noted that he assigns a period of only 2,000 years as the duration of the VP's passage through a constellation. This gives it a motion of 54″ per year, indicating that he evidently does not take the [currently accepted mean motion of 50.26″] per year too seriously.

Similarly, in the new star atlas by Kohl and Felsmann a precession of approximately 26°, which can be measured from the position of Omicron-Pi Piscium, is in agreement with both Böker and Neugebauer.[9]

Unfortunately, this boundary was not universally recognized. The ancients did not concern themselves greatly about the VP, as to them it was merely a calendar point. It was only when the displacement of the VP from the constellation Aries became much greater that one could attribute to it a significance of its own. Regrettably, the ignorance of the true position of the VP today [with respect to the beginning of the "fixed" zodiac] is nearly universal, because the foundations of its true determination are either no longer known or not yet known. Thus modern authors make arbitrary assertions about the VP's position in order to support their speculations regarding the alleged advent of a new era.

At the time of Ptolemy, the star at the beginning of the constellation Aries, Gamma Arietis, was at 6°30′ Aries, and the star at the end of Pisces, Alpha Piscium, was at 2°30′ Aries. The VP was at Gamma Arietis around 470–400 B.C. and at Alpha Piscium around 180 A.D. But neither of these stars plays any role in tradition, nor is Gamma Arietis prominently mentioned, even though it marks the border of its constellation. (It is interesting to note, however, that the famous Copernicus used it as the starting point of his ecliptic longitudes. According to Otto Neugebauer, the star Regulus was used as the starting point during the Middle Ages).[10]

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8. *Astronomische Chronologie,* 2 vols. (Berlin and Leipzig: Walter de Gruyter, 1929), 1:27.

9. Otto Kohl and Gerhard Felsmann, *Atlas des gestirnten Himmels für das Aequinoktium 1950* (Berlin: Akademieverlag, 1956).

10. Otto Neugebauer, *The Exact Sciences in Antiquity,* 2d ed. (Providence, R.I.: Brown University Press, 1957), p. 207.

In the head of the Ram, there are, besides Gamma Arietis, two brighter stars, Beta and Alpha, and both have given rise to speculation. Thus Weston had Alpha Arietis (also known as Hamal or Elnath)—which is now [1958] at approximately 7°04′ Taurus and in Ptolemy's time was at 10°40 Aries—on the VP in 747 B.C., and therefore connected it with the founding of Rome ca. 753 B.C. W. Wunne was not satisfied with the start of the Aquarian Age which the above data would place at 1412 A.D., and therefore he recalculated it to coincide with the moment that Columbus started out in 1492 on the voyage in which America was discovered.

The selection of Elnath is noteworthy because, besides Sheatan (Beta Piscium), Elnath is employed as the start of a zodiac used for Moon indications in a Greek description of the mansions of the Moon.[11]

The VP was also placed at Beta Arietis, which was located by Ptolemy at 7°40′ Aries (and which was at 3°23′ Taurus in 1958). Beta Arietis is also called Sheratan or El Sheratain, and was called Sourtain or Alsharatan in the above-mentioned Greek description of the twenty-eight Moon mansions. Because it —and not Alpha Arietis (Elnath)—is used as the official starting point of the twenty-eight mansions of the Moon, Beta Arietis is extremely important.

The ancient Hindus called Beta Arietis "Ashwini," and their traditional first mansion of the Moon was named likewise. The fact that this second star in Aries and not the first [i.e., Gamma] was regarded as the VP in India leads to the conclusion that the Hindus did not discover the mansions of the Moon. If they had, it would have been more likely for them to have taken the first star of Aries as the starting point. As a matter of fact, the origin of the mansions of the Moon lies in the dimmest antiquity, when calculations were based on the Pleiades in the constellation Taurus. At much later times, the first mansion of the moon was also calculated from Gamma Andromedae, known as Almach or Alamak (which in 1958 is at 13°38′ Taurus). Just how, in spite of their varied starting points, the mansions of the Moon can still be regarded as significant has in no way been explained by the exponents of today's lunar astrology.

Ashwini, or Sheratan, is the middle member of a group of three stars in the head of the Ram. Gamma Arietis precedes it; Alpha follows and is the northernmost one. Beta also has a rather large north latitude (8°29′ in 1937, according to Lihzitis). If one recalculates its position in the usual manner, without latitude, it would have been at the equinox in 550 B.C. Cyril Fagan, however, calculated that it was at the VP in 178–177 B.C. . . .[12]

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11. See *Catalogus Codicum Astrologorum Graecorum,* 12 vols. (Brussels: Lamertin, 1898–1953), 9: 1, 141.

12. According to a communication from Captain Schwickert. See *American Astrology,* June 1958.

If one wishes to determine the date of the beginning of the Aquarian Age, one must first know the beginning of the Piscean Age. The latter can evidently not have begun earlier than the arrival of equinox at the stars of the constellation Pisces, and since Christ is firmly associated with the symbol of Pisces, one cannot very well date the Piscean Age as beginning before him. Therefore, the first star in Pisces—Alpha Piscium, which was at 2°30′ in Ptolemy's time and whose position at the zero point occurred at the time of Hipparchus—cannot be considered. One can locate this star on the previously mentioned star map of Wageningen's edition of Manilius near the longitude of the VP in 100 B.C.

The next Pisces star, Omicron Piscium, was at the equinoctial point in 5 A.D. according to DeLuce. Then Nu Piscium, which comes about one degree further along, marked the equinoctial point during the second half of the first century A.D. Earlier in this article the writer mentioned that, according to Ptolemy, in 60 B.C. the VP lay at that part of the ecliptic crossed by a line drawn from Eta through Pi Piscium. However, it is entirely possible, as Franz Xaver Kugler has assumed, that Nu Piscium was the marking-star. The importance of this entire region in the heavens is attested by the fact that Hipparchus in his commentary to Aratus fixes the position of Eta Piscium in the forefoot, or forefeet, of the Ram.

The above-mentioned group of fixed stars—Omicron, Nu, Pi, and Eta Piscium—is in close opposition to Spica. Therefore, in later times Spica was given the role of marking-star. The facts that Spica has the same ecliptic longitude as Arcturus (Alpha Boötis) and both are among the brightest in the sky led to a close connection of the two stars in mythology. Arcturus can be located immediately from the Great Bear, and the line which extends from Spica through Arcturus to the pole of the ecliptic is so prominent that it could easily be taken as the starting point of the ecliptic.

Although Spica and Arcturus have motions of their own, they are placed in the same degree of longitude in the Book of Hermes Trismegistos, by Ptolemy, and by Rhetorius. It is certain that Spica was at 29° Virgo in 213 A.D., at 0°00′ Libra in 285 A.D., and at 1°33′ Libra in 397 A.D. Cyril Fagan placed the starting point of his sidereal zodiac at 213 A.D. (thus placing the VP at 5°45′ Pisces [in 1958]). . . . Furthermore, according to DeLuce, the Indian scholar Lahiri placed the [conjunction of the VP with 0° Aries] in 285 A.D. with the specific statement that Spica was at 180° longitude, or 0°00′ Libra at that time.

According to N. Iyer, who translated the text on ancient Indian astrology *Varaha Mihira,* one finds a group of six other Hindu equinoctial positions and/or ayanamsas.[13] These extend from about 26 A.D. to 570 A.D., and it is one of

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13. See *Varaha Mihira: Das grosse Buch der Nativitätslehre (Brihat Jataka),* trans. into German and revised by Wilhelm Wulff from the English trans. of N. Iyer (Hamburg: Altair-Verlag, 1925), p. 17.

these positions, which probably came from very old sources, that is espoused today by B. V. Raman. He takes 397 A.D. as the starting point for his ayanamsa of 21°50′ for 1958, whereby the equinox is at 8°10′ Pisces, thus placing the beginning of the Aquarian Era at 2550 A.D.[14]

There was no marking-star at the vernal point in Dr. Raman's epoch year. The date of 397 A.D., for which he gives no authority, actually rests upon an array of fixed stars adapted from the Greeks by the Hindus and since then regarded as canonical and unalterable. In fact, there actually was an anonymous astrologer in 397 A.D. whose star index was published in *CCAG,*[15] and such well-known astrologers as Hephaestion of Thebes and Paulus Alexandrinus were active at that time. Otto Neugebauer has demonstrated conclusively that the works of Paulus Alexandrinus of about 380 A.D. were translated and appeared in the Indian text *Paulisa Siddhanta,* and that they also appeared in the *Surya Siddhanta,* the most important Indian work on mathematics.[16] And it is astonishing that we should find therein a very well-known and significant fixed star at 180° (0° Libra), namely Spica!

Fagan reports that the Soma, Surya, Vriddha, Vashita, and Brahma Siddhantas all give the longitude of Spica as 180°[17] But these same Siddhantas are Raman's sources. It can therefore also be said that Raman's system does have a marking-star, namely, this very same Spica used by Fagan and Lahiri. The fact that Spica, which in 397 A.D. was at 1°33′ Libra, was placed at the beginning of Libra may probably be attributed to the naming, by these sources, of a longitude that was modified due to Spica's southern latitude.

Although the date 397 A.D. was selected on astronomical grounds, it also fits very well on historical grounds as the beginning of the Piscean Age, since in 391 Emperor Theodosius ("The Great") proclaimed the Christian religion as the state religion and forbade further worship of the planetary gods. Thus, [using the date 391 A.D. as an epoch year] the year 2557 A.D. is the earliest one can sensibly expect the beginning of the Aquarian Age.

The long series of fixed stars that might possibly be used as the starting point for the Piscean Age is not yet at and end. The zero point of the last ayanamsa that we will take up, that of the *Bombay Almanac* in the compilation of Iyer and Wulff, was at approximately 570 A.D. Here again, the support rests upon a fixed star that is not nearly so fabulous as it is represented

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14. This ayanamsa is also advocated by Raman's student, Nemmara N. Krishna Rau, in Ziegler's *World Bulletin of Astro Science,* March 1958, p. 12.

15. Vol. 1. See above note 11.

16. *Exact Sciences in Antiquity,* p. 175.

17. Cyril Fagan, *Zodiacs Old and New: A Probe into Antiquity and What Was Found,* with a foreword by Donald A. Bradley (Los Angeles: Llewellyn Foundation for Astrological Research, 1950), p.31.

to be by various authors: namely, Revati, which is identified as Zeta Piscium and which served as marking-star for Pisces in spite of its low magnitude because it is the only star in Pisces that is directly upon the ecliptic. According to E. Burgess, Zeta Piscium was on the equinox at about 570 A.D., which would make the Aquarian Age begin in 2730 A.D. Burgess gave the longitude of Zeta Piscium as 17°54′ Aries in 1860 and D. Williams placed it at 19°10′ Aries in 1951. Kohl and Felsmann's star atlas places it at about 18° Aries. In Ptolemy's time it was located at approximately 23° Pisces. It serves as the guiding star of the twenty-eighth and last station of the Moon, which begins at 17°09′ Pisces [in the fixed zodiac]. Its Indian name, Revati, means "the stone-rich one"; the Kabbalah calls it Oiah, meaning "the rudder." The Greek form of Oiah, Oiax, is also used in Greek horoscopes to mean the ascendant and the first house—a fact which might point to the Greeks having preceded the Indians.

Conclusion

This compilation has probably demonstrated sufficiently that surely in the course of the centuries there were many stars on which the equinox rested, and which might be regarded as the starting point of a new era. It would therefore be an error to give preference to any one of them. The postulates of Fagan and Raman are examples. There is no one zero point that is valid in marking all historical epochs.

How then are earnest astrologers to orient themselves to the disturbances created by both Eastern and Western eccentrics who want to recalculate the ephemeris positions of today in terms of an arbitary starting point of an uncertain past? One must reject these things as trivia or pastimes because they have an insufficient foundation. It is to be hoped that German publishers of periodicals will devote no future space to such phantasies.

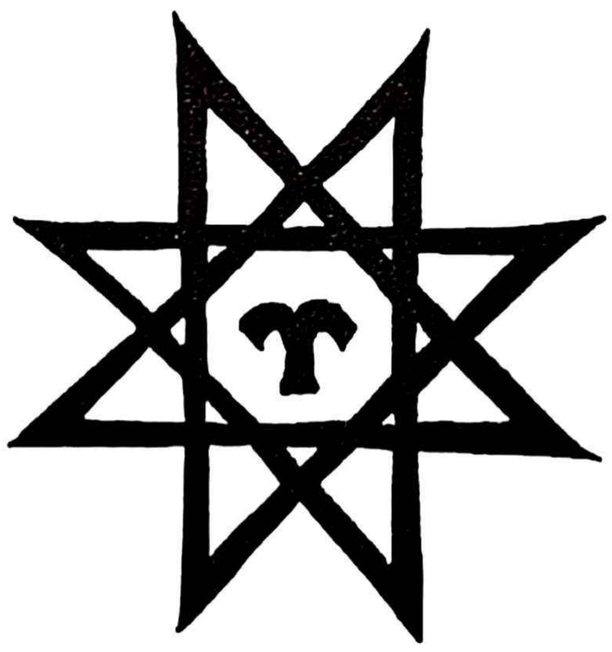
In the Indian propaganda, the new-found nationalism also plays a part. . . . Unfortunately, the present-day Indian astrologers are lacking in their knowledge of Greek antiquity. It was from the Greeks that they took their never-rejuvenated and now dusty tradition; therefore progressive astrologers of the present time can bring down the curtain on Ashwini, Spica, and Revati.

Which point of view about the doctrine of the Aquarian Age is to be recommended? Since the desire to place the zero point of the transition at the earliest possible time has now been overcome, we can state firmly here that present-day talk of the so-called Aquarian Age is, to say the least, premature. The Aquarian Age, calculated from Ptolemaic data, can at the very earliest occur in 2220 A.D. (60 plus 2160); and if we use the firm establishment of Christianity as the beginning of the Piscean Age, the Aquarian era can only start in 2550 A.D.

Since astrology today has become a kind of substitute religion, many writers are seeking in it a field for projection of their wishful world-concepts and religious hopes. It seems likely that Rudolf Steiner first presented his all-

inclusive ideas in a lecture on the doctrine of eras. Then came Hans Kunkel, whose fascinating style bewitched all readers, and finally the decadents whose calculations enshrined Hitler as the exponent of the Aquarian Age, and who today fill the columns of the weekly periodicals with their phantasies. One should regard these things, even if one believed them, as opinions, convictions, or articles of faith—but they are not part of the substance of which the structure of astrological teachings is composed.

If any significance regarding the succession of eras is to be sought in astrological principles, it cannot be a question of the Aquarian Age, which still lies in the far distance. The turning-points that are marked by the discovery of new planets offer themselves much more prominently. Thus the Uranian era of revolution began about 1789 with the discovery of Uranus in 1781; the machine age, democracy, socialism, and communism began around 1846 with the discovery of Neptune; and the era of dictatorships and atomic bombs around 1930 with the discovery of Pluto. We live under the bleak threat of mass annihilation and not in the golden era of a new, transformed Saturn. Mankind is still enslaved, no longer through the Church or feudal lords, but through propoganda, capital, and the totalitarian state. And therefore, all pronouncements about the supposed Aquarian tendencies of the present are only wishful beliefs and expectations for the future—not reality for today.



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